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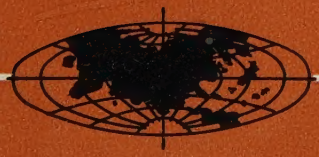

DEVELOPING A CATECHIST SYSTEM IN TAIWAN

THE LITURGY OF BAPTISM IN THE MISSIONS

mission bulletin

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Editorial

FOREIGN MISSIONERS UNWELCOME

ONE of the most distressing problems facing the Church's apostolate in the Far East is the attitude adopted by many governments that foreign missioners are unwelcome. In the past year we have had examples of this discrimination in such Asian nations as India, Ceylon, Burma and Indonesia. In several other countries, while there have been no official measures taken by the Government to exclude foreign missioners entirely, there has been considerable agitation among dissident groups to curb their activities by law, particularly in the field of education.

A recent analysis of this problem published by *Fides*, gives us an insight into the causes of this situation as it exists in India; many of which are applicable to the other countries we have mentioned. The *Fides* report begins by presenting the development of this prejudice among the Indian people and then summarizes the status to which foreign missioners have been relegated by official decree:

"In India, except for missioners from Commonwealth nations, government restrictions allow for new missionary arrivals only in special cases. The new arrival must have qualifications for a position for which no Indian is available. In view of this legislation the Church is confronted with a situation in which foreign missionary personnel will steadily decrease and, it may happen, eventually cease to exist.

"To the non-Christian Indian there is, perhaps, nothing surprising in all of this. Missioners were in the country during the time of colonization but, now, that period is over. The non-Christian Indian easily associates the missionary work of the Church with Western colonization. It is ten years since colonization came to an end in India. It has also ended, or, soon will end, in other Asian countries. To one who looks upon missioners as a section of colonial personnel it is quite natural that the foreign missions should close down..."

"The official reason given for the Government's restriction on the entry of foreign missioners is that too great a number of foreigners in the country, be they missioners or others, is undesirable for the country's welfare. Those only who can serve the real interests of the country are admitted. In this regard foreign technicians are welcome when the national interest is served by their presence. This is also the criterion for the admittance of missioners. They may come for social, educational or other welfare activities provided there are no Indians who can carry out these tasks. If their purpose is to make conversions from one religion to another that is another question.

"While there is no need to suspect or search for a religious or Hindu-inspired motive for the Government's policy, the people are likely to see more than mere political motivation.

The Hindu population, which is the great bulk of the Indian population, will naturally be inclined to see the Government's restriction on foreign missioners as an implicit condemnation of the missionary purpose and as a confirmation of their own national and religious views. . .''

''Even Indian Christians are bound to be impressed in one way or another by the anti-missionary governmental policy. They must naturally ask themselves—at least many of them must—whether the Government's policy with regard to missioners does not imply that they are, in official eyes, less good patriots than their Hindu fellow citizens. Are they, or at least are they regarded as, second-class Indian patriots? Criticism of government by its own citizens is not as yet an accepted feature of national life and the still young independence of the country and patriotism of the people incline the people to stand by Government. Under such circumstances, without fully understanding the situation, some may, by reaction, wish to show their loyalty to the Government by approving its policy with regard to missioners.''

In the latter portion of the report the author draws some practical conclusions concerning what might be called a ''readaptation'' of missionary methods to meet this new challenge. Again, these methods sugggest similar solutions to the problem as it exists in Asian countries other than India:

''How then can we bring Christ to the world of India? There can be no question of giving up a commission that stems from a higher than human authority. Actually there is nothing basically new in the present opposition to Christ and His messengers. What is new is the aspect of the anti-Christian forces which at times, as now in India and elsewhere, work under the guise of patriotism and fidelity to the national religion and national traditions. Suspicion is thrown, even unintentionally, due to deep-seated and widespread prejudice, upon all that in matters of religion comes from foreigners and all that is Christian. That suspicion materializes in the exclusion of new foreign missioners.

''If any messengers of Christ are to find acceptance with the non-Christian population or at any rate with the Government, they will have to be sons of the country, Indian priests and their Indian collaborators. Whether this is a phase that will last for a long period of years is anyone's guess. The obvious solution is to make the Indian Church as self-sustaining in all respects as possible. That is much easier said than done. What can be done is in fact being done at an ever increasing tempo. . .''

''The prospect of such a change-over, in the more or less near future, points to the present task of the foreign missioners who remain or who, by way of exception, may still come. They have the task of finding and preparing Indian priests and Religious who will gradually take over from them. They must train such successors and they must give them an opportunity to train themselves. In particular, they must try to imbue them with their own missionary spirit, a spirit which refuses to accept the present religious situation of the country as normal and definitive, a spirit that believes in the inner dynamism of Christ's message and His grace and accordingly drives them to seek actual contacts with their non-Christian

brethren. They must, moreover, not stop with their priestly or Religious successors but they must try to infuse that spirit into the entire Catholic laity. The whole Indian Church must be enlisted for the ever unfinished missionary task. This is one, even if indirect, way of bringing Christ to India.

"A feasible task for foreign missioners and one that is altogether unobjectionable by Government and Hindu standards, is the consolidation of Indian Christianity. Missioners still remain, generally speaking, the acceptable pastors and teachers of their Catholic flocks. This work may be less appealing to the missionary urge, but to improve the quality of Christians and by so doing to prepare workers for the future good of Christianity is not an unimportant work. The present situation of the Church in India seems to indicate that due to official measures and controls the properly missionary and poineer work, (the contacting of non-Christians with a view to conversion) will devolve more and more upon the Indian priests, Religious, teachers and catechists who have the constitutional and inalienable right to propagate their religion. This is perhaps the reverse of the hitherto accepted relation between the work of the foreign missioner and the Indian priest but if the Church is to continue her divinely given commission in the new India it would seem to be the only way of doing so.

"In this new role the position of missioners will generally be a subordinate one as helpers to Indian bishops and priests. By taking second place they will do much to meet anti-foreign and anti-missionary opposition. To this they may add sincere and genuine interest in national problems and plans for their solution by active participation in work for the development of the country by personal cooperation, when they have the opportunity, and, in any case, through their flocks. This effort of adaptation and collaboration may, to some extent, bring even unsympathetic Hindus and other non-Christians to 'forgive missioners for their presence in the country. One or another missioner may succeed not only in winning toleration but he may even make himself acceptable on the score of personal merit though in the present circumstances that is not likely to be a common occurrence.

"The anti-Christian prejudice may be even more deep-rooted than the anti-foreign prejudice but it can find no backing in the Indian Constitution. The task of meeting this prejudice will devolve more and more upon Indian priests and Religious who will have to find ways and means of making themselves acceptable to their non-Christian Indian brethren not only in religiously neutral fields of common, social and cultural interest but also in the very field of religion. However, even when they succeed to some extent they must be prepared for opposition to Christ's Gospel and grace."

The report concludes: "We may not expect anti-Christian prejudice to vanish as if by a miracle. Indian missioners may experience no less partial failure than visible success but in this they will be following in the footsteps of Christ who had the same apostolic experience but who, nevertheless, with more than human assurance could say to His helpers: 'Have confidence, I have overcome the world'."

To increase their effectiveness in a foreign land, missioners have always relied on well-trained lay catechists —

Developing A Catechist System in Taiwan

— By Rev. William J. Richardson —

FOR centuries, an important instrument in the conversion of pagans in mission lands has been the paid catechist. In the Prefecture of Taichung, central Taiwan, an extensive plan for the training and use of paid catechists has been established by the Ordinary, Msgr. William F. Kupfer, M.M. Due not only to language difficulties, strange customs and the like, but also their desire to multiply their effectiveness, missioners have come to rely upon trained Catholic laymen to make contact with prospective converts, interest them in the Church and, under the direction of the missioner, instruct and prepare them for baptism.

The scope of this article will be restricted to the Prefecture of Taichung, for, while some points may be more or less true in other areas of Taiwan or even in other parts of the Orient, we wish to treat the subject as a complete system, operating in one area and under one head, the Ordinary. The purpose is to show concretely what is being done in a particular mission area, with no claim to the last word in the use of catechists, but merely to provide some form of yardstick with which to compare other systems. Ultimately, the purpose is to encourage an interchange of ideas from other mission areas in the Orient, with a view to increasing the efficiency and improving the methods of using the paid catechist to extend the Kingdom of God on earth.

From a nucleus of half a dozen trained catechists in 1951, the present organization, embracing some eighty-three men and fifty-one women catechists spread out in twenty-six parishes, was developed. The spiritual and mental training of the future catechists is carried out in two separate schools, one for men and the other for women, under the direction of a Maryknoll Father and a Maryknoll Sister respectively.

Choosing the Future Catechist

For a better understanding of just how the catechist system operates, let us look at an imaginary parish where an equally imaginary pastor is searching for catechist material to help him in the expansion of his mission work. Father Smith is the pastor of St. Mary's mission where he has 225 Catholics and just one man catechist. Father would like to expand his apostolate to several villages at the far end of his parish, but he cannot spare his only catechist to do this. So Father Smith begins to search his parish for suitable material to send to the Cathechist School for training. His houseboy would love to go, but he has only a grammar school education, while a minimum of three years of lower middle school is required for

admission. Several other Catholic boys wish to go, but they either lack the necessary education or are too immature. One lad has active tuberculosis, so that eliminates him.

"Joseph Li," the thought suddenly strikes Father Smith during evening prayers. Joseph might work out as a catechist, although he is only 20 years of age, and since his baptism two years ago he seems to have become quite fervent, receiving the sacraments each Sunday. Besides, he *does* fulfill the educational requirements. Approached by Father Smith on the matter, Joseph Li is immediately enthused by the idea. His first consideration is, perhaps, his future and he knows that, once accepted as a catechist, his future is taken care of. Certainly it is better to be a teacher of religion than a simple farm hand in his father's rice paddies. Or, Joseph may have a more noble motive from the very beginning, realizing that he is being given the opportunity of an active role in the Christianization of his homeland. He is being offered a vocation.

This idea that a catechist's profession is truly a vocation, must be instilled into each candidate, if it is not already present. Such explanations and appeals to the finer instincts of the candidate will often displace baser motives and establish a pattern by which he or she lives his later life as a catechist.

The Catechist School

The following September Joseph arrives at the Men's Catechist School to begin his year of moral and mental training. Following his success in the entrance examination and the completion of the three-day retreat which begins each school year, Joseph settles down to a routine somewhat similar to seminary life. Every morning he rises at 5:45 for meditation, morning prayers and Mass. After breakfast he has three classes to attend, then lunch, recreation and spiritual reading, followed by two more classes in the afternoon and a study period in the evening. From the priest Director he learns something about mental prayer, apologetics, Sacred Scripture, church history and liturgy. He also makes a careful study of the prevalent superstitions practised by the pagan people on Taiwan and learns not only how to sing the Sunday Mass, but also how to teach it to others.

Practical Training

The lack of any practical training in the Men's Catechist School has been one of its drawbacks. Until now, theory with very little application has been the method used, mostly for lack of any way to apply the student's knowledge. Today the men's school is situated on a mission compound and a new program of practice teaching has been adopted. In addition to eleven classes each week in Catholic doctrine, three periods are now devoted to practical pedagogy. The sixteen students have been divided into three groups, each responsible for a particular age group of children to be taught. The first group teaches the pre-Confirmation class for a forty minute period five evenings each week. The second group teaches the post-Confirmation class, meeting two nights a week and giving instruction in church music and doctrine. The final group teaches the parish middle school students a course in apologetics and advanced doctrine.

This program provides each catechist student an opportunity to practice teaching for one hour each week. The organization of this program is handled at a "Leader's Meeting," similar to the Jocist Leader's Meeting with its "See, Judge and Act" technique. Thus far, the program seems to be operating efficiently and, with proper direction, the practice teaching should eliminate a serious flaw in the graduate catechist's make-up.

The students at the Women's Catechist School have enjoyed the experience of practice teaching for some time, giving instructions to actual catechumens at the school under the watchful eye of the Directress. The method at this school is similar to the men's, but they do not have the "Leader's Meeting."

Every other weekend Joseph receives his bus fare and may go home to visit his family and see the pastor. Periodic reports of his progress are also made to Father Smith by the School Director. His period of training is a full year, with vacations at Christmas and Chinese New Year cutting the actual class time to about eleven months. During this time Joseph receives no salary, but since two of his classmates are married and have children, the Ordinary makes special arrangements for these two whereby they receive a subsistence wage for their family.

A 'Living Wage' Plan

Upon graduation, Joseph Li begins to receive his monthly salary. His starting wage is ordinary but it is normally raised after the first year and again after the second year. These wage hikes are not automatic, but depend upon his initiative and the recommendation of his pastor. Joseph's two married classmates start at a higher monthly salary for the first year and may receive a further increase after two years, contingent upon results produced. The married men also receive a monthly grant for each child under seven years and a slightly higher consideration for each child older than seven.

Since the Taichung Prefecture tries to pay the catechists a realistic living wage, certain subsidies and grants are also included in the wage plan. These include a special annual subsidy for each child of a catechist attending middle school. Another benefit is the monthly rent allowance for a catechist who is living in rented quarters. In addition, each catechist is entitled to a two-weeks vacation each year and is granted a full month's salary as a bonus at Chinese New Year. The Prefectural Pension Plan also gives the catechist security in his old age, because he knows that he will receive up to 40 per cent of his monthly wage at the time of retirement. At his is granted a full month's salary as a Requiem and Month's Mind Mass and a decent burial. The wage scale for women catechists is slightly lower, but the added benefits are the same.

A catechist with four children, (two under and two over seven years of age) and the oldest in middle school who has been working in the Prefecture for, let us say, three years is now earning an annual wage, which is more than two and a half times that average wage earner. But since the catechist is somewhat better educated than the average citizen, a clearer comparison would be with the wage of a school teacher in Taiwan.

The school teacher, with a similar background and four children, including his annual month's salary bonus at Chinese New Year receives less. In certain emergencies, such as a death in the family, the school teacher may receive a little more than the catechist but he does not enjoy many other benefits that the catechist system provides, nor, does he have the feeling of security such as is brought out in the pension plan. In the final analysis, of course, it must be granted that no one ever got rich working for the Church and thus the realization that his is a true vocation must be instilled into each catechist.

After graduation, the formal follow-up in the spiritual and mental development of the catechists is somewhat sparse. Briefly, it consists in the annual retreat and examination in doctrine, with prizes awarded to the ten highest in each group of men and women. In some areas, pastors have gathered their catechists for a monthly recollection day, with appropriate talks on spiritual matters, both to deepen their personal spiritual life and to encourage them in their work.

Analysis of Progress

How is the system working? When considering the catechist system in Taichung, certain very relevant circumstances must be kept in mind. Among these are the short time that the Prefecture has existed, the sudden influx of many missioners, the rapid rate of expansion and the lack of a sufficient reservoir of "old Catholics" from which to draw catechist material. The fact that the Prefecture of Taichung is less than eight years old is an important one, because in that brief span there has been a sudden blossoming of parishes from the original five to the present twenty-six and an influx of new missioners from twelve to fifty at last count. With this opening of new parishes came the gradual increase in the number of Catholics from 3,000 to 22,000 and a corresponding need for a vast increase in the number of catechists. This need resulted in a vicious circle, since many catechists were required to increase the number of Catholics and at the same time there was an insufficient Catholic population from which to draw catechists.

During this time of sudden growth, some men and women who were not suited for such work were sent to the catechist school simply for lack of someone better to send. Some of these have already been dismissed, but others remain to be weeded out and replaced by more able and more zealous personnel. Some of the major defects of these hastily commissioned catechists are lack of education, lack of ability to meet and attract people and the lack of aptitude for teaching. While the Prefectural rule in regard to educational background is a minimum of three years of middle school, many were taken on with merely a grammar school training because sufficient numbers of the better educated were not immediately forthcoming. At present a greater proportion of the students have more than a primary education and the situation should improve in time.

Over the past few years, pastors such as Father Smith wanted to open new areas to the Church, so they sent their best young men and women to be trained. Some, they later discovered, lacked tact or poise in meeting prospective converts, others showed little

ability to hold the attention of large groups in the catechumenates and still others were not so much interested in the spread of the Church as they were in filling their pocketbook. Such people must now gradually be weeded out and replaced, but like the long training period of the seminary, it is only by observation that such individuals can be discovered. One year in the Catechist School is certainly not long enough for the director to pass unqualifiedly on each candidate. Even when the Director does discover that a particular student is not fitted for the work, another difficult situation arises. If he allows our friend Joseph to go into active work without the requisite qualities he is providing a poor instrument for an important work. If, on the other hand, he dismisses young Li, Father Director faces the harried question of Father Smith: "Now, whom am I going to use to open up that new section? You know that I have no one else." Again the vicious circle.

The Question of Age

Another difficulty is the one of age. Young men, such as fictitious Joseph Li, in their early twenties are not too readily accepted as teachers of the doctrine by adults twice their age. In short, they have no "face". It is particularly difficult for them to achieve the respect so necessary for their work in the parish where they were born and went to school. The Director of the Men's school feels that 25 is a minimum age for admission and in addition, each candidate should be made to spend at least six months at the mission working as a catechist's helper before being admitted to the school.

Young ladies in their early twenties do not present the same difficulty. Introduced to the women catechumens as a "graduate teacher", the young lady usually is accepted on face value because she has the same educational background as the young school teacher or the young nurse.

A problem similar to the one of age is the use of women as catechists. Women catechists have a very limited use. They can be used to teach women and children, to make contacts among the housewives of the parish, but they cannot run catechumenates, they cannot give talks or sermons in church, they cannot teach men. On the other hand, the man catechist can and does run the large catechumenates made up of both men and women, he can deliver sermons and make public announcements after Mass, can visit the homes of the Catholics and pagans with the pastor and so on. It has been said that the woman catechist is important because women catechumens prefer to study the doctrine under women teachers in small groups. Those with children do not care to study amid the large groups, where they cannot be given attention and instruction at a pace suited to their leisure time and mental background. Thus, women will always be necessary for the work, but it is probable that the task will be taken over gradually by native Sisters as they become more plentiful.

This opinion regarding the diminishing value of women catechists is certainly not universal. Some hold that even with sufficient numbers of native Sisters, women catechists will still be necessary. They argue that the women catechists are needed to

show forth an example of refined Catholic womanhood, who are *not* religious. They say that such women are required for follow-up work and other tasks. It is true that some women feel more at ease discussing particular problems with women who are married, or, who live a secular life, than they would with religious Sisters. However, it has been found in other areas that priests or Sisters doing census work or house visiting, often are better received and given confidences that would never be entrusted to lay persons, even though they are catechists.

In practice, as long as there is no personal financial burden, and while native Sisters cannot be had, most pastors will continue to use women catechists. The majority seem to feel that they are valuable to teach children, visit women catechumens and Catholics, etc., but, given a choice, most would prefer to have Sisters.

A further question is: "Do they last?" Of the forty ladies who have graduated from the Women's Catechist School, thirty-three are still active as catechists; four have entered the convent; and one has married and retired from catechetical work, while two others have retired from the work because of family difficulties.

Security for the Future

The feeling of security provided by the present catechist system is a two-edged sword. While it is an attraction to candidates and a stabilizing influence throughout the Prefecture, it may also work against the program by imparting a "Welfare State" attitude, thus limiting personal initiative and promoting a disregard for results obtained. This attitude is evident today in some catechists, who feel that, once accepted, they become the wards of the Prefecture to be supported along with their families from the cradle to the grave, and anything they do to further the establishment of the Church in Taiwan is strictly gratuitous on their part. Such individuals must be weaned away from such a frame of mind and reminded of the gradual weeding campaign for those who do not work and produce results. They also must be inspired by higher motives and by the personal interest of the pastor in them and their work.

Probably the greatest source for concern in the entire catechist system is the unenviable one of financial support. The Ordinary has taken upon himself the entire task of supporting the program and pays all the salaries and benefits attached to it. With 134 full-time catechists, two schools and a constantly growing demand for more personnel, the burden is great. At present, the amount required to keep the system going is already high. Added to the growing number of catechists and the size of their families, is the constant increase of the cost of living in Taiwan. These factors will no doubt necessitate a ceiling being placed on catechetical expenditures, but the development of native vocations and the inevitable screening and weeding techniques will alleviate the situation somewhat.

The fact that the Ordinary has taken the obligation of support upon himself is significant, since in other mission areas of the Orient, the number of catechists or the funds provided for their support is limited to one or two for each parish. The present average for the Taichung Prefecture is more than five for each parish.

Evaluation of the System

Now that the missioners have lived in Taiwan for several years and attained a better grasp on the local language and customs, there will no doubt be a gradual change in the training and use of catechists. With this evolution may well come a shift of emphasis from the headlong rush to get started in the development of a new mission territory to a more careful selection of candidates, more time spent personally by the priests in broadening the catechist's knowledge of doctrine, greater incentives for the individual catechist toward self-improvement, and the establishment of refresher courses. With regard to the last item, it has been suggested that a three month refresher course could be conducted at the Catechist Schools for graduates with two or three years of actual experience. It is felt that this amount of time is necessary to let the catechist get his feet on the ground and find out just wherein he or she is deficient.

Concerning personal direction by the pastor, the Directors of both Catechist Schools are in agreement that the first year after graduation is extremely important for the new catechist, and the pastor must be prepared to devote time and effort in guiding the neophyte. Careful observation of their teaching methods, house visitations, etc. should be made and necessary advice given. Most important, a spirit of assurance must be established by the pastor's show of confidence both privately and before the catechumens. This will develop into a spirit of team work, so necessary in the parish. Such direction will require patience and sometimes bring misgivings about wasting time, but a favorable result will double or triple the pastor's effectiveness in his parish.

Certainly a desirable outcome of this evolution would be the placing of the newly graduated catechist under the direction of a more seasoned one for a period of a year or two. In this way, the young man could observe just how a catechumenate is run, at the same time providing himself with some practical experience and confidence before being assigned to a distant village to teach a catechumenate alone. Such a plan might be objected to on the grounds of being too slow. However, experience shows that a slowly and carefully built foundation will repay higher dividends in the long run. We follow this program with young priests, placing them under the direction of a more mature and experienced pastor for several years, and certainly the reasons for this hold equally as true for the young catechist.

Considering the very brief span of its existence, the pressure of expansion and a comparison of what has been done in other mission areas, the Taichung Prefecture's, Catechist Program must be called at least relatively successful. Certainly the development of two well-organized and well administered schools producing a constant flow of graduates for the parishes, a balanced pay scale and the evident fruit of 19,000 baptisms in eight years is commendable progress.

While much remains to be done, the systematic framework which has been built will provide more than adequate means to extend the Kingdom of God in central Taiwan.

Pope Pius XII has called the work among the overseas students an urgent modern mission-task of the Church in the West —

A Program for Overseas Students

— By Rev Harry Haas —

THE overseas students present at once a problem and a challenge to the Church in Europe and America. Fortunately, many apostolic-minded clergy in both Europe and America have addressed themselves to this task. Their plans and progress are of immediate concern to all missioners in the Far East.

To judge by number of meetings held, the question of the overseas students in the West, (called by Pius XII in the encyclical "Fidei Donum" one of the most urgent modern mission-tasks of the Church, especially of the Church in the West) will be studied on the only level, on which it can be solved, the international one. Thus a number of chaplains to overseas students met in Fribourg, Switzerland in the week of Easter 1957; a group of experts came together in Bonn in the same month of April; and, October 12-13, last year representatives from various countries in Europe, where the question of the students is an urgent one, met together in Rome.

Certainly much will be published in the missionary press about the results of these meetings. What we want to outline here is not the general trend of the problem or the situation of the students in the different countries. For very seldom does one read anything about the practical work that is being done, and extremely rare are the reports on what the students from Africa and Asia themselves have undertaken to solve their problem. Speaking to the participants of the meeting in Rome, Msgr. Sigismondi, stressed as one of the most important aspects of the question "the work done together by those who are its object.

One must say that any solving of the problem without them is an illusion, and studying it without considering the responsibility of the students themselves in this matter shows that paternalism in mission work is not yet dead.

Statistics of Overseas Students

To begin with it would be good to give some figures. There are few reliable figures available, since each source has its own concept of what is a student, and no single source seems to be able to give a complete tally. At the moment some 100,000 students from the mission countries, especially Asia and Africa, are studying in the West. We can be sure, that at least an equal number is studying in Russia and the European countries under Communist control.

In the table below those listed as trainees are those who are not studying in an institution of learning, but who are being trained in factories, business firms etc. In some countries

the statistics include their number in a single figure with the students. In most countries the situation of trainees must be studied as a separate problem. Only in Germany have some attempts been made to face it.

Here are the figures:

England	32,000	
France	20,000	(plus 8,000 trainees)
U.S.A.	20,000	
Germany	6,000	(plus 6,000 trainees)
Netherlands	5,000	
Portugal	2,000	
Spain	2,000	

Overseas students are numbered in the hundreds in almost all other West-European countries, in Canada, New Zealand, and Australia. Numbers are still increasing rapidly. In Germany they jumped in four years from 1,600 to 6,000.

To give some idea of the numbers from various countries; in Germany out of 6,000 students 4,000 are from Arabic countries; studying in England, are students from India (4,000), Pakistan (2,000), Hong Kong (1,300), Ghana (1,000), Nigeria (5,750), Kenya (800), Ceylon (700), Iraq (1,000), Iran (600) students.

The number of Catholics is relatively high, the average being about 10 per cent.

Immediately after the war hundreds of Indonesian students went to Europe, especially to the Netherlands. In 1951, when Catholic Indonesian students in Europe set up their own group, they numbered about 2,000; most of them attending Dutch universities. The percentage of Catholics was 10 per cent (in Indonesia about 1.2 per cent of the population is Catholic, while among university students there 5 per cent are Catholic). At that time a Catholic community was called for, but it took the first chaplain, Father A. Nijman, a long time to reach this point.

Situation of Catholic Students

The situation of Catholic Indonesian students in Europe in the beginning had not been better or worse than that of students of other nationalities in such countries as England or France. Few were in touch with Catholic groups in the area or even with a priest. Fewer still were active in any Catholic body. Rare were those who used their stay in Europe—with its long history of Christianity and with its remarkable revival of the Church in liturgical movement, lay-apostolate, social action and Catholic philosophy—to get acquainted with these fields. Some became Communists; these certainly were not the least idealistic. Many lost their faith or at least the practice of it, became anti-clerical or indifferent.

Among Catholics a certain sense of responsibility, even towards their own Catholic countrymen, was lacking. Communists were well trained and active and tried to control the supposedly neutral student's organization.

Then some Catholic Indonesian students, together with the chaplain decided to start a Catholic organization, called *Ikatan Mahasiswa Katolik Indonesia*, (I.M.K.I.) Many students were rather reluctant to join this Catholic group. Those who had already settled down to an individualistic, self-sufficient student-life; those who were living at the very margin of

the Church; those who did not like to be involved in the problems of the new Republic of Indonesia; and those who were not eager to join any group the majority of which were identified with some segment only of the population; chose to keep out or just give their names as members.

In Indonesia there are some 2 million Chinese, many of whom have chosen Indonesian nationality. Their position is a difficult one, since their integration into Indonesian society creates many tensions. Among Indonesian students in Europe 50 per cent were of Chinese origin, thanks to their good economic situation. In the Catholic group in the Netherlands the percentage of Chinese was 80 per cent Catholic "asli"-Indonesians have few chances to study abroad.

The race problem proved to be most urgent and difficult. The leaders of the group decided to tackle it at all costs. They had the impression that even in Indonesia this problem was not tackled with courage and clear insight by the Catholic community. But both from the Catholic and the Indonesian point of view they felt it their first duty to face this problem in the Catholic student-group. This point of view brought many consequences. The most important was that the group as such chose voluntarily and consciously a national stand: the Indonesian. Culturally as well as politically the group engaged itself—and tried to engage all its members—in these fields, seeing this as one of the most important tasks to fulfil.

It must be clear, that this national position would cause many misunderstandings both in the Netherlands, and among some missioners in Indonesia itself, who did not grasp the real situation of the Indonsian students in the Netherlands and who overstimated the narrow-minded, self-sufficient attitude of many Catholics and Catholic organizations of the Netherlands. To the leaders of the group it was clear too, that this choice of being a group, engaged in a concrete situation, asked for a careful use of the word Catholic.

Aims of the Catholic Student Union

The group never pretended to give the absolute and definite answer on many points. One knew well that some positions while held by Catholics, could not be claimed as the only Catholic position possible.

The chaplain himself clearly tried to distinguish his roles as a priest in charge of all Catholic students of Indonesian nationality, and as chaplain in charge of a particular group of Catholic students. He never tried to convince anyone to join the group, knowing well that in some problems another point of view could be possible for a Catholic conscience. He never tried to avoid showing all the Catholics their social, civic and also political task towards their ctuntry, while leaving it to each to realize this task in his own way. He always fought against prejudices, against lack of social responsibility, against false applications of Catholic principles.

The group was not a political group in the strict sense of the word. It was in fact the only Indonesian group that, in the various political events, stuck to its own students-range and did not want to voice a point of view, as Catholics, in clearcut political

actions. They left it to the government and the political parties to act and to speak in these matters. Nor was it a Catholic para-political group, some kind of youth-department of the Catholic Indonesian party (Partai Katolik). But it orientated its members towards these extremely important fields of responsibility for Catholic intellectuals.

The social and civic (in this case meant for the field of student life) life in I.M.K.I. moreover was certainly not seen as the first in the hierarchy of values. The basis of building up the group was the common faith and its most expressive and efficient community form was celebration together of holy liturgy. The real needs of the group and of its members developed the social aspect of spiritual life, while the social task in student life stressed the need of deep religious formation.

Many a practising Catholic, who did not like the outspoken stand of the group on the racial question and social life, who had joined for religious reasons, discovered gradually the social aspects of his task. Some not so fervent religiously, who joined the group because of its social attitude, discovered later the spiritual dimension of Catholic life. In time the great majority of Catholic Indonesian students joined the group and all newcomers could be introduced easily to it.

Religious life, social responsibility and a human atmosphere made the group united and attractive. Many non-Catholics became active members and others took part in its activities. As such, the group had an apostolic influence that was at the same time deep and broad.

It should be stressed here, that the human atmosphere was a most valuable and attractive asset for overseas students living far from their family and country and being often very lonely, the creation of a home, not in the sense of bricks and tiles but in that of a warm family-like community certainly was one of the best achievements of I.M.K.I. And this was well-known.

This climate of realism, friendship and freedom was the main reason for non-Christians to feel at home with the group. As one Protestant said: "I feel at home with you, because I can be myself."

To avoid the impression, that the group was an ideal one and its members quite above common human things, one should not forget that what has been described is only the general trend of the development. All difficulties typical of student groups were known to I.M.K.I. many mistakes were made, but a perpetual interior examen and, so to speak, self-brainwashing helped ward off self-sufficient self-regarding appraisals.

The building up of the group as a dynamic and united Catholic students-community certainly was the result of the explicit desire to serve the Church. The constitutions were approved by the Dutch Hierarchy and a chaplain appointed officially. Relations with Dutch and Indonesian bishops were kept up and proved to be very fruitful.

The experiments in liturgical life by the group, in order to adapt it more to the Indonesian cultural pattern, met with the interest and the approval of Bishop W. Van Bekkum, president of the Liturgical Commission of the

Indonesian Bishops-Conference. The development on the field of lay-responsibility and Catholic Action found its ecclesiastical reward when Bishop W. Schoemaker, president of the Commission for Catholic Action of said Conference asked I.M.K.I. to prepare the Indonesian delegation for the 2nd World-Congress of Lay-Apostolate in Rome, October 1957. In fact this delegation was composed for the greatest part of I.M.K.I.'s trained leaders.

Consequences of a Minority-Position

This building up of a home for the Catholics was never intended to be a ghetto. From the very beginning the group of I.M.K.I. did not want to be a closed one; on the contrary it was to be a training-field for apostolic lay responsibility and at the same time to back Catholic individuals and to be representative of the Catholic Indonesian student-community in Europe. This line was worked out practically and theoretically as years went on and experience grew. The founders of the group had not chosen the name "association" but had called the group "ikatan," "tie," more "movement" than organization; local groups in the different towns were called "rukun," community. What is in a word? Here we see one of the essential aspects of the approach that gave the group its scope.

Being a mere 10 per cent of the Indonesian student-community in Europe it could not be contented with a static, merely pious life. Any Catholic minority should be dynamic, social, apostolic, pious too. The relatively small, culturally and even sociologically weaker Catholic group in a land like Indonesia, cannot afford to dream of restoring the ideal of the middle-ages, a homogenous Catholic community; that dream caused already in Europe the loss to the Church, first of the intellectuals and later of the workers. The position of a minority, was the realistic frame within which the group of I.M.K.I. had to shape its dynamic attitude and its leaders.

Each year, the interior and exterior life of I.M.K.I. was brought back anew to its essential forms. All members were expected to become active members of the neutral Indonesian students' organization in Europe, "Persatuan Peladjar Indonesia." Famous old "Perhimpunan Indonesia," the student-association in the Netherlands that had formed so many national leaders, had fallen already into the hands of the Communists. Repetition of this debacle was wanted neither by the majority of P.P.I. nor by Christians of any denomination. But this was not the most important reason for Catholics to join. They wanted to share in all national responsibilities and they saw that, given their position in Europe, this could not be done outside of the neutral group.

I.M.K.I., therefore, voluntarily reduced the activities of the Catholic group to the essentials: spiritual life, formation of members and leaders guidance of actions and direction of the group as such. As has been pointed out already, one should not imagine a group living in the abstract, amid theories and discussions, almost "inhuman." I.M.K.I. simply knew that it was not a "perfect society," covering all fields of life, and it tried to live up to this conviction.

This attitude did not tend to further growth. There was often the old

notion, that belonging to the Catholic community and being active in it, suffice to become a "good Catholic." Only gradually could a climate be created in which reluctance was changed into enthusiasm. From the outside, the very fact that the group was a kind of pilot-project aimed at bridging the gulf between the racial groups caused a long lasting suspicion from both racial sides. Moreover the general attitude of Catholic students before the foundation of the group, and of those who were reluctant to join, had been so negative towards the common problems of Indonesian society, that the grouping together of Catholics immediately roused suspicion of separatism and of lack of nationalism. The Communists especially did all to exploit the weak spots.

But the loyal, progressive and national attitude of the leaders, the achievements of the group in the racial and cultural fields brought many Catholics into responsible ranks of the neutral students association, where they tried to be a positive factor. They could point to the unloyal and unnational political aims of Communists.

Actually, few Catholics as individuals came up to this level. Real leaders are rare, among Communists as well as among Catholics.

Students of Asia Meet Abroad

In the life of I.M.K.I. the international aspect had its place from the beginning. Soon relations with "Pax Romana" were established, gradually good relationship with European Catholic students associations developed and some non-Indonesians became active in the group itself (Japanese, Dutch, French, African, Filipino). But the process of establishing th group itself, and of acquiring a reputa tion in the Indonesian student-worl in Europe called for full concentratio while the international angle man times was practically present in min only.

It was in Lourdes, at the occasio of the Marian Year pilgrimage 1954 that this angle came to the fore. Afte the candle-procession on the very firs night, two Vietnamese girls and on from Madagascar joined and felt im mediately at home. Some Africa girls took part in the pilgrimage, too and one of the most touching celebra tions was a holy hour in the Basilica in which all nations present joine with their prayers and hymns.

Nobody knows how and where i happened, but once home the idea was born: the group had discovere its third dimension. Since almost al African leaders of the future, an many for Asia, are studying in Europe and the majority are concentrated i some rather small countries of West Europe, or even in some cities e.g Paris, London, Louvain, Amsterdam Bonn, Munchen, Fribourg, this migh be the last chance to bring togethe the future intellectuals of the Catholi Church for Asia and Africa. Th practical idea of a meeting calle SAMA, (Students of Asia Meet Abroad could not be missed. To begin with I.M.K.I. invited Catholic Asian stu dents in Europe to a meeting i Holland, August 1955.

During ten days some sixty student lived together, discovered Holland, a good deal of Catholic life in Holland and one another. SAMA was such a success, that at the end all unanimous ly agreed that it should be but a beginning. A permanent SAMA-secre

tariat was established and I.M.K.I. accepted the responsibility for it. SAMA indeed was a turning-point in the situation of Catholic overseas students in Europe. They themselves had organized the meeting, the idea was their own and they and many European discovered new possibilities.

Overseas Students Coordination

SAMA had no long life, for it was planned only as a start. The Africans had not yet been included in it, so Mr. R. Kaptin Adisumarta, General Secretary, convened in January 1956 a meeting in Louvain, inviting chaplains, representatives of Catholic African, Asian, European students-groups and of lay-mission-groups to discuss the situation of overseas students in Europe. The Africans joined the movement and OSCO was born: Overseas Students Coordination, Movement of Catholic African and Asian students in Europe.

Due to the initiative and the courage of some young Asian students, OSCO was a sign of a new relationship between African, Asian and European students, in Europe itself. It is the hope for building international, horizontal relations in the Church among future intellectual leaders.

OSCO held its 4th international meeting in Lourdes, September 1958, after the foundation-meeting in Louvain and the congresses of Bruges (1957) and Munsterschwarzach (1958). Now the constitutions seem to be definitively drafted, establishing OSCO as the Federation of all Catholic African and Asian student-groups in Europe, somehow within the frame of Pax Romana.

For an impartial observer OSCO may seem to be a premature baby. In fact to establish the Federation as such at the next international meeting, the national groups in the various countries are now studying the Constitutions drafted in Lourdes. One should not be astonished by this time-lag. Actually the speed is remarkable, if one considers that the start came on 20th January 1956.

Some handicaps prevent a number of groups of Catholic African or Asian students from taking part fully in the life and development of OSCO. A basic handicap is that in many countries groups just coming into existence have to struggle with all the difficulties of beginnings. But almost all these groups show a keen desire to reach this international standard.

Another handicap comes from the structure of the work for some groups of overseas students. Too much is done for them, and too few do their own work. Some chaplains do not seem to be aware that lay-responsibility for the students means taking part actively in student-life. Parish-life as such does not exhaust all possibilities for the formation of lay-apostles and of lay-leaders. The students should have their own groups, to which the priest is only the ecclesiastical advisor and the elder brother.

Some chaplains who have a very clear insight in this matter of lay-responsibility of the student do not judge that the time has yet arrived to develop this third dimension for their group. Reasons for this reluctance can be fear of nationalism, politics, too rapid growth or just a lack of international sense. OSCO has shown clearly that only in rare cases the students themselves were not aware of their responsibility in this field. The chaplains could help

them to grow into the international aspect rightly.

Elsewhere we have studied the importance and necessity for African and Asian students in the West to have their national groups. It should be clear that OSCO is a necessary complement to the life of these national groups. This is not the place to deal fully here with the work that could be done by OSCO. It will be more interesting to give some practical examples.

From a practical stand point the small number of students, involved in OSCO., up to now proves, that the coordination of the work with overseas students in Europe is most important. In OSCO the students themselves have a platform where they can compare their experiences and where all interested in the question can meet. In fact, to show just one result, the resolutions of the workshop on "Christian Universalism" of the 2nd World-Congress of Lay-Apostolate in Rome 1957, were, for the greater part, worked out by members of OSCO strategically divided according to the different language-groups of this workshop. Even in the preparation of the congress as such OSCO had an active part.

Meetings on an International Level

Several meetings on the international level were organized by OSCO in collaboration with other organizations. Here the experts in the different fields could be given a chance to pool their experiences on an international level, and more experts could be trained by practical work. The meeting in Luxemburg, April 1958 organized together with the Sub-Secretariat of Arts of Pax Romana, on "Meeting of Cultures in the Church" was a typical example of these specialized meetings.

Within their own group, OSCO holiday trips have been made: Germany, August 1956, (combined with the Katholiekentag in Cologne) and Easter 1957 (modern churches in Cologne); and Switzerland August 1957 (together with Oeuvre St. Justin of Father Bernardin Wild OESA). These brought about the ideal meeting of young people of all nations in a given country of Europe; studying Catholic life on the spot; discussing their own problems, and having a wonderful time together.

OSCO sees as its specific task, to represent the churches of Africa and Asia on the various international congresses held in Europe. As a rule very few Africans and Asians otherwise can attend these international meetings. OSCO always sends its well chosen teams of Afro-Asian composition to these congresses, in this way training its international experts, introducing them to the international Catholic organizations, as representatives of Africa and Asia. Many international meetings, like Pax Romana African Seminar in Amersfoort; Conference of Catholic International Organizations in Bad Godesberg and 9th International Congress of U.C.I.S.S. in Brussels, all held in 1958, would not have had such an active African and Asian participation, were it not for OSCO.

Even a few workers have done a great job in OSCO already. These are only young students, so these experiences show what the presence of many Catholic African and Asian students could mean for the future of the Church.

Missioners who have experienced the deficiencies of the present rites of Baptism look for a fitting solution —

The Liturgy of Baptism in the Missions

— By Rev. Paul Brunner —

THE ancient and imposing Benedictine Monastery of Montserrat in Spain was the setting for the *Sixth International Meeting on Liturgical Studies,* September 9-12, 1958. Gathered there were thirty-eight representatives from twelve countries to study problems relating to Christian Initiation. Following an authoritative suggestion from Rome, the meeting took as its theme the Liturgy of Baptism and Confirmation. There can be no doubt that Rome, at present, favors this kind of studies.

Obviously, the meetings did not limit themselves solely to mission practice, but, since adult Baptism is rather a rare exception in non-mission lands, whereas, in mission lands it is the rule, it is the missioners who are especially aware of the shortcomings of the Ritual now in use, and it is principally, they, who are interested in seeing some changes made.

This report is, of necessity, too brief even to outline all the questions discussed, and hence, will confine itself to discussions, concerning adult Baptism which more particularly, concern the Missions.

Inconveniences of the Present Ritual

Among the inconveniences which the present rite for adult Baptism present for missioners are: the length of the ceremonies; and the need to turn back constantly, in the Ritual to the Baptism of infants. Even if one had all the time in the world at his disposal, the difficulty would still remain, since ceremonies, which in olden times were spread out over many months, even years, are now compressed into one half-hour. The various rites, signing with the Sign of the Cross; imposition of hands; the exorcism; and the prayers which accompany each of these rites, were originally intended to correspond to the completion of each stage of preparation for Baptism. Once these rites were taken out of their original setting, and were piled one upon another in a single ceremony immediately preceding the baptismal ablution, many lost their meaning, or worse, became nonsense. Thus the prayer at the imposition of hands before the administration of the sait, asks that the catechumen "... may make progress from day to day to enable him to approach to the grace of Baptism." This prayer, obviously, supposes that a certain time of trial is going to precede the actual Baptism. It does not make much sence when it precedes the Baptism only by a few minutes duration. One catechumen put the question: "Why do you administer these ceremonies now, so long after their proper time?"

The repetition in a single ceremony of the Exorcisms, which in former

times were performed at spaced intervals in the course of the catechumenate, does not seem to have any justification. What really happens now is that a catechumen, before he is baptized, has been instructed in the Doctrine of the Church for long months; has given up all superstitious practices; has done penance for his sins; has been introduced to Christian morality, and the customs of the Sons of God. He has, perhaps, (as is the custom in some missions)—made a non-sacramental confession in order to stir up within himself perfect contrition and the desire for Baptism, by which, quite possibly, he is already justified. Is this, then, the right time for him to undergo a whole cascade of Exorcisms?

If it is still advisable that there be an Exorcism in the ceremony, is it necessary that it be formulated in such harsh words: "Damned, and rightly damned one. . . I command that you go out and leave this servant of God," As though it were a question here of one being genuinely possessed by the devil. For, even though the devil does exercise a certain power over the non-baptized, that power is very different from possession by the devil. And yet, this formula of Exorcism seems to suppose genuine possession by the devil, if we take the formula literally.

Too Many Displaced Rites

Another inconvenience arises from the very number of the ceremonies; the multiplication of secondary rites; signings with the Sign of the Cross; impositions of hands, even though each in itself may be very impressive. This multiplicity of rites scatters the attention of the catechumen who becomes confused by their number, and hence, it becomes difficult for the Minister of the Sacrament to explain to him in a satisfactory manner the ceremonies, as the Fathers of the Church used to do when they baptized.

On the other hand, though we find far more ceremonies in the Ritual for adult Baptism than are necessary or useful, there is nothing at all to take the place of these ceremonies where they ought to be, and where, in past ages, they were placed. Their function was to sanctify each step of the catechumenate which unfolded within the framework of the liturgy, and the catechumenate itself was a liturgy bathed in the atmosphere of the Ritual. The modern "laicizing" of the catechumenate is especially regrettable among people, whose lives, before they become Catholics, are more penetrated with rites than ours are. Many such aspirants rightly feel that their passage from a ritual paganism to a "cerebral" Christianity, is in some respects, an impoverishment, which perhaps explains some defections along the way.

To grasp the problem in its whole scope, the first day was given over entirely to studying the foundations. the biblical foundation, (Msgr. Garofolo, Rome); the patristic foundation, (Fr. Lecuyer, C.S.Sp; Rome); the theological foundation, (Fr. Sauras, O.P., Valencia). For missioners, the paper of Father Lecuyer, "Patristic Theology and Initiation to Christianity" was very illuminating. The Fathers of the Church had to solve in their day the very same problems that we, in the missions, have to solve today. Hence, they can very well indicate to

us the method by which pagans are introduced to the world of faith.

This expert on Patrology, showed how the patristic catechesis was, first of all, the presenting of a story, and only secondarily the explanation of a Doctrine. The story was the story of Salvation. The initiation began on the level of God's love for the world. The catechumen learns how God chose a people, and continually worked marvelous signs for them; saving them from the waters of the Red Sea; nourishing them with manna in the desert; leading them to a Promised Land. Then he is shown that the story is not of some ancient time only, but that it is going on now today, and that the catechumen also is destined to have his part in this Story. He, too, has been called by God, in Christ, to join the Chosen People. If he himself so wishes it, God will renew again those marvelous signs of the water, and of manna, and will thus lead him into His Kingdom for the Sacraments are a continuation among us of those wonderful works, which God accomplished in the Old Testament.

The patristic catechesis was not only the revelation of our vocation in Christ, but an initiation to prayer, culminating in the "Tradition," the giving of the "Our Father," and an initiation to share in the combat against the Prince of this world. The whole of this was given in a setting which synchronised liturgical celebration with their progress in learning the Doctrines of the Church.

To the historical aspect of the solution to these problems faced by the Fathers of the Church, must be added the community aspect. The catechumen must be convinced that he is not battling alone, but that the whole Church is on his side. The Fathers never think of the catechumen as an isolated individual, but as a member of God's people. The progress of the catechumen is of concern to the whole Catholic community; and, on his part, the neophyte, once he has been baptized, must share in caring for the whole body. For instance, when the newly baptized receives Holy Communion, it is the whole Church which is nourished and strengthened in him.

After the question had been solidly established according to its theological foundations during the first day, the second day was devoted to its historical development. This further development within the Roman Rite was explained by Father Stenzel, S.J., (Frankfurt). He is the author of a recent genetic study on Baptism (*Die Taufe,* Innsbruck 1958), which, it has been said, has done for Baptism what the Missarum Solemnia of Father Jungmann did for the Mass.

Difficulties in the Application of the Roman Rites

The third day was consecrated to aspects of Christian Initiation which specifically concern missioners. In the Occident very few even suspect the existence of the great difficulties that missioners sometimes experience in the application of the Roman Rites. Father Beckman, Director of the *Neue Zeitschrift fur Missionswissenschaft,* Schoneck, Switzerland, in A very erudite, and carefully qualified paper, traced the story of these difficulties in a series of moving tableaus. His report also had the merit of proving the necessity for liturgical adaptation in the Missions by showing the sad consequences which result

from the lack of such adaptation in impeding the progress of evangelization.

Father Beckmann, first of all, studied how the catechumenate has been organized in the missions at various periods in Church History. He arrived at the conclusion that there has been the greatest diversity at various times and places, and that in general, there has been a very great gap between theory and reality. Missioners were very often conscious of the high dignity of Baptism, and of the responsibility resting upon them to confer this Sacrament only after long and serious preparation. This sense of responsility was carried to such an extreme in China, that at the end of the sixteenth century, it was said: "Each Missioner ought to consider baptismal water as sacred as the Eucharist, and to be very prudent about baptizing."

On the other hand in some mission areas the lack of apostolic workers, the enormous crowds of catechumens presenting themselves for Baptism, either freely, or under pressure from their Portuguese, or Spanish conquerors, and the missioners' ignorance of the language of these people, resulted in hasty Baptisms of large numbers, without serious preparation. From this judgement on the missions in general, Father Beckmann would except the China Mission, for Ricci and his successors from the end of the sixteenth century, proceeded with extreme deliberation and many precautions.

The first problem of the missioners had to solve, was the translation of the baptismal formula, since on the correctness of this translation, the very validity of the Sacrament would depend. This was of the greatest importance. When the priests baptized, obviously they used the Latin formulae, but very often, Baptism had to be administered by lay people, in case of necessity. According to the usage in China, they began by translitering phonetically the Latin sounds with Chinese characters, having analogous sounds. But, precisely because in the different parts of China, the pronunciation of these sounds was different, there was great risk of losing the integrity of the formula and the consequent validity of the Sacrament.

In 1612 they adopted a translation in which, however, the Names of the Father, Son and Holy Spirit remained in phonetic transcription. (Patele, Filiue, Sepilito Santuo). At the beginning of the eighteenth century, the Paris Foreign Missioners employed a formula in which the sacred names were translated (Fu, Tze, Sheng Shen), but the term "Shen" (-"Spirit") was considered doubtful by many and even to the extent that a Vincentian Vicar Apostolic, Msgr. Jean Mulloner, ordered all the clergy under his jurisdiction to rebaptize, conditionally, any person baptized by a lay man using the Chinese formula. Difficulties about the word "Shen" did not cease until 1936, when, after 350 years of mission work and controversies, China at last had a uniform formula for Baptism. Various answers given at various times by the Sacred Congregation for the Propagation of the Faith attest to similar difficulties in other mission fields.

Missioners in Mexico Solve Their Dilemma

To these difficulties, naturally inherent in the genius of various lan-

guages, must also be added the difficulties arising from obliging Missioners to adhere strictly to the formulae, and to all the prescriptions of the Roman Ritual. Father Beckmann cites an example which may be regarded as typical. The Franciscans, the first missioners in Mexico, were faced with this dilemma: on the one hand, was the enormous number of people to be baptized; on the other, the great lack of missioners. Hence, there was A physical impossibility of performing all the ceremonies of Baptism for each adult baptized. It is for this reason that they reduced these baptismal ceremonies to the bare essentials. Here is the description of Father Toribio de Benevente Motilinia, in his *Historia de los Indios de Nueva Hispania:*

"At the appointed hour, all the candidates for Baptism were lined up in order, children first. Then the ritual for Baptism is read for all, during which time the ceremonies—anointing, breathing upon the baptizandi, placing salt in the mouth, touching ears and nostrils with saliva, the white garment—were administered to a few of those to be baptized. Then each individual was baptized with baptismal water, beginning with the children. As far as I have been able to find out, this manner of baptizing was always observed. After the Baptism of the children, the priest would speak to the adults whom he had already examined, and explain to them, once again, what they had to believe; what they had to give up; and how they had to behave in marriage. After this, each adult was baptized individually."

When the Dominicans and Augustinians arrived, they demanded that the Ritual be followed, no matter how great the number to be baptized, exactly as it was done in Spain. What is more, they said, that the adults were not to be baptized except at Easter and Pentecost. There arose a conflict among the Orders and the Bishops showed themselves incapable of settling the difficulty. Then the matter was sent to Rome, and the answer came back, that in the future, except in cases of necessity, the prescribed ceremonies, even the least of them, were to be performed. After observing these regulations for several months, the Franciscans judged that they were habitually "in case of necessity," and returned to their former and more practical way of doing things, and in this they were imitated by other missioners, among them the Augustinians.

Controversy over Baptism of Asian Women

While in the "Indies of the West" the problem was the great number to be baptized, which forced the Apostles to depart from the prescriptions of the Ritual, in the "Indies of the East," the problem was still more grave in regard to the propriety of the rites themselves. About the Baptism of males there was no difficulty but for the Baptism of women, in India and China, there were serious difficulties. In order not to offend the susceptibilities of these peoples, the first missioners, in conformity with an instruction from the Congregation for the Propagation of the Faith, omitted, in the Baptism of women, the anointing on the breast and between the shoulders; the touching of ears and nostrils with saliva; and the placing of salt in the mouth of the person baptized.

But since this whole question was inextricably mixed up with that of the Malabar Rites, the Constitution of Benedict XIV, *Omnium sollociludinem* forbade, definitively, any omission whatsoever in the rite since: "The Church received these sacramentals from the Apostolic Tradition, and on account of the mysteries which through the Divine Goodness, are included in them," they ought not to be omitted. Yet this decision was still not fully observed, for we hear the Synod of Szechwan fulminating: "And if anywhere there be found, which God forbid, little women so dainty, or catechumens, so proud that they abhor these most salutary rites, these must, by this very fact, be judged entirely unworthy to be admitted among the members of the Church, until it is recognized that they have truly amended their ways."

In Africa, the land of sorcery, certain of these rites ran the risk of being given a magic interpretation. Thus it happened that the rite of placing salt upon the tongues of neophytes took on such great importance in the old Congo Mission, that, in Angola, the negroes called Baptism the Sacrament of eating salt! The Jesuit, Ribero, reported in 1648, that when the people were asked what their religion was, they knew no other way to reply except to say that they "had eaten salt." A Capuchin, Cavazzi, cites the case of a Christian who baptized his son by giving him salt to eat, and pronouncing the words of Baptism.

After the Holy See had insisted on the obligation of performing all the ceremonies, missioners, who were few and overburdened with work, sought another solution. It was in Tonkin, in the eighteenth century, that the practice of baptizing adults, with the rites for the baptism of children, was introduced. Despite the lack of any approval by the Congregation for the Propagation of the Faith, this custom spread more and more widely, until at the end of the nineteenth century, it had become general.

Restoring Baptismal Celebration in Africa

Father Beckmann, though the tenor of his work is to document the regrettable "devaluation" which was made of this Sacrament, shows that instead of being a triumphal arch, welcoming an adult to Christian life, it had become a sort of tradesman's entrance. Yet he ends his paper on a much more encouraging note, describing the efforts made by Msgr. Karl Weber, S.V.D., to restore to the Baptismal celebration—which until then, in his locality, had been administered individually, and, one might almost say, in secret,—the setting of a community celebration to which the faithful of all the adjoining parishes were invited.

It was Msgr. Weber's custom to line up those who were to be baptized, each priest leading his group of candidates. They marched in procession with music and Chinese decorations to the principal Church, where the priest presiding would recall to the minds of the congregation that great importance of Baptism. God-parents then were welcomed and saluted in the Chinese manner by their god-children. Then their new Christian names were bestowed upon them. All the things that were to be used in the baptism were carried on trays through the congregation so that all might see

them. Then followed the sacred action of Baptism in which, after long reflection, popular (as opposed to literary) Chinese was used.

To this lesson which Father Beckmann had drawn from the past, was added the lesson of present day experience by Father Seumois, Genera Secretary of the White Fathers, who dealt with the catechumenate in the missions, especially those of Central Africa. Since the days of Cardinal Lavigerie, there has existed in Africa a very strongly organized catechumenate, lasting from two to four years, in which moral formation and initiation to prayer go hand in hand with doctrinal instruction. "This institution has undergone the test of time and there is no doubt but that the magnificent results produced in these missions is due, after the grace of God, to the seriousness of this formation and the severe demand of this test," said Father Seumois.

Nevertheless, certain facts give rise to doubts as to whether the catechumenate, so conceived, is the perfect answer to the needs of the African soul. As a matter of fact, it has been shown that while there is an undeniable fervor, in these centers of Christianity there are also some very disturbing back-flips into ancestral paganism. It is sufficient for any "prophet" (or "prophetess") to put in an appearance, saying that he has received a mandate from God, for a crowd to join his sect, and following his lead, return to the pagan practices which their Baptism caused them to renounce. Moreover, there are many of the faithful who without really falling back into paganism as those just described have recourse to the practice of their former pagan magic in order to drive their sickness or troubles away. Often their "religion" is a sort of compromise between the official Christianity of Sunday in the Church, and the old pagan rites practiced in secret in their houses.

Seeking the reason for this state of affairs, Father Seumois showed that the success of these neo-pagan sects is explained, in part, by the attraction of the initiation rites which these particular sects employ i.e.—rites modelled on the old ancestral ceremonies so dear to the African tribes. "We admit that to this deep rooted psychological need for these initiation rites, the present organization of the catechumenate, formulated along the lines of occidental schools, offers almost no nourishment, whatever. Moreover, the back-sliding of many Christians into the old pagan practices, show that our method of initiation did not succeed in substituting a Christian equivalent for their soul-satisfying pagan conceptions."

Father Seumois proposes as a solution a return to the Biblical catechesis. to the method of initiation to Baptism. within the framework of the liturgy which was practiced in the earliest centuries.

More Biblical Catechesis Needed

A biblical catechesis, based on the history of salvation, is better fitted to answer the needs of the African soul, rather than a rationalizing, anthropometric, and systematized instruction. The negro ever lives in dread of an invisible world, peopled by cosmic forces, of spirits and genii, some benevolent and some evil. Enthroned above all this, is a Supreme Being Good and All-powerful, but Who, in His Eternal Transcendence, does not

bother about this world and consequently abandons it so that it becomes a battleground, fought over by opposing good and evil forces. Salvation for them consists, then, in sheltering themselves as best they can from evil influences that might work them harm and by consecrating themselves to a Being, good and beneficent, by initiation into some secret sect.

Our catechesis ought not to be directed simply to the deleting of this cosmogony, but should try to integrate it into a vision of the world such as the Bible gives us. The Bible does not deny the existence of this invisible world, inhabited by the "Prince of the Power of the Air," and his innumerable cohorts who use "the elements of the world" to insure the continuation of their rule over it. In the Gospel we see him in constant struggle with Christ. This battle continues against the Church, and against each Christian; a battle whose final issue is described in the Apocalypse as the final triumph of Christ. "The polydemonism of Africa would thus, in the light of Holy Scripture, become the manifestation of the Empire of Satan over the world and of the ever-present conflict between Satan and man."

But in place of this fear which he has for evil spirits, the Church substitutes in the neophytes the attitude of pre-ordained triumph. In Christ, the neophyte conquers the demon, and therefore malignant powers no longer can harm him. These assurances are expressed, especially in the rites of exorcisms, and in the renunciation of Satan. The man, who only yesterday was trying to flatter the wicked and evil spirits, by abasing himself before them by his magic rites, now hears the Church abjure, defeat, without any evil results what and even insult the demon; and h himself, by the renunciation Satan, will clearly signify Satan defeat without any evil results what soever happening to him for so doing He then feels free and victorious i and with Christ.

Better Results from the Ceremonies

Just as the Bibilical vision of th world is the response to the Africa conception of the universe, so th catechumenate, in the Patristic tradi tion, will cirrespond analogously t the African initiation into pagan sects This initiation is a sort of learn-by doing education, both in profane an religious things. Father Seumoi shows how, with a little adaptation the ceremonies of the Ritual, if the were separated one from another, an put back in their original place, woul constitute rites of initiation perfectl adapted to the progressive stages o the catechumenate.

At one's entrance to the catechu menate, the ancient rite of admission ("as expressive in those days, as th bestowing of a medal is today") would be restored to honor. Then the first renunciation of Satan, and th exorcisms by breathing upon th catechumen; the signing with the Sig of the Cross, a Christian form analo gous to the tattooing, which for then signifies the master to whom one be longs; the rite of placing salt upo the tongue, and the imposition o hands, all these are the pledges o Divine favors. It would be desirabl also to have a special ceremony fo the giving of the Christian name especially in those countries wher the Mohammedans enroll new mem bers in a somewhat similar rite.

These various "sacraments of the catechumens," as St. Augustine called them, might also be repeated over the candidates in order to deepen their newlyborn good dispositions, and impregnate all their doctrinal instruction with the atmosphere of ritual.

At the end of the second stage of the catechumenate, there ought to be placed the ceremony of bestowing the Symbol of Faith, and the "Our Father," a ceremony which, very particularly among people who cannot write, means a great deal, since among them, the wisdom of the ancients was always transmitted by oral tradition. The Church communicates to the catechumen a mystery hidden in God, revealed in these latter days in Jesus Christ, in order that their lives, until now conformed to the Old Adam, may be reformed, according to that of their prototype, Jesus Christ. The candidates will respond to this revelation, transmitted to him by the Church, with a renewed renunciation of Satan, and a profession by which he joins himself to Christ.

Here it is no longer the god-parents who guarantee the good dispositions of their protege, as in the rites of admission, but the catechumen himself, who presonally and orally pledges and binds himself. The renunciation he makes ought to be something concrete. "Merely to renounce Satan in general, binds one to nothing. The formula ought to express the rejection of such a spirit, held in honor in this or that region, or the renunciation of such and such a specific pagan practice."

The transition to the next grade of the catechumenate ought to be marked by the "red-ditio symboli," a rendering of the Apostles Creed accompanied by the rite of placing salt once again upon the tongue of the catechumen. The last preparation should be the "Ephpheta." Finally, there ought to be a retreat, preparatory to the definitive approach to Baptism itself. In the ceremony of their Baptism they would renew, once again, their renunciation of Satan, and their adherence to Christ, as well as their profession of faith in the Holy Trinity.

In this way the candidate will be ready for Baptism, which is death and resurrection with Christ; a symbolism which finds analogous expression in the pagan rites of initiation in Africa.

From Father Seumois, account the conclusion follows that the best possible reform of the baptismal rites would consist in restoring to them their original function. In this case, the missions would have no need of a ritual, different from that used in older Christian countries provided, of course, that a certain margin for adaptation to time and place be allowed, under the form of ceremonies *ad libitum* as, for instance, already exists in the prayers for the dying, and those in their last agony.

Commemoration of Baptism

If it is of the highest importance to surround the preparation for Baptism, and the Baptism itself, with rites, most apt to cause the mystery to pervade the whole being of the candidate, it is no less important to guarantee the prolongation and remembrance of this event, unique in a man's life, throughout all the course of his future existence. This assures a remembrance of the dignity he then acquired, and the solemn promises he

had freely given. How this can be brought about was made by the Study of Dr. Balthasar Fischer (Trier) in his report: *Forms Used in the Occident for the Commemoration of Baptism.* In this paper there were many suggestions that could profitably be borrowed for use in the many mission fields.

Because Baptism in the early centuries of the Church was in normal circumstances, conferred solely during the night vigil of Easter, the annual return of this feast furnished a moving commemoration of Baptism. In Rome, in the seventh century, there appeared a special Vespers, during which the people marched in procession to the Baptistry, in grateful memory of the new life, which they had received in the maternal womb of the Church. At the same period, the ancient Gelasian and Gregorian Sacramentaries attest to another liturgical celebration called the "Pascha annotinum." Parents and god-parents brought their children to the Church on the first anniversary of their Baptism to commemorate that happy event in a community celebration.

In the seventeeth century, usually within the framework of popular missions or retreats, the custom by which the whole community renewed in unison their baptismal vows, began to spread. It was under this form that Pius XII introduced the remembrance of Baptism into the Liturgy of the East Vigil, a unique case of a paraliturgical practice setting its foot within the sanctuary of the ancient Roman liturgy.

Besides these two community forms of commenorating Baptism, there are a great many forms of private commemoration. First, there are the material souvenirs, which had some function in the Baptism: the "sabana," or cloth, used to wipe the brow of the baptized after baptism; the baptismal dress, the candles, the coins, which the god-parents gave their god-child, etc. The custom of praying at the baptismal font where one was baptized, and the observance of the Anniversary Day by prayer and good works. The prayer-book, now most used in China, still contains a "Prayer on the Anniversary of One's Baptism."

Among the pastoral conclusions drawn by Father Fischer, three have special interest for the missions: first, the importance of seeing to it that in our Churches the baptismal font has a place of honor, and appropriate decoration, so as to make visible to man's eyes, the grandeur of the mystery that takes place there; second, to insist upon the baptismal character of the "Asperges" at the Community Mass on Sunday; and third, to encourage the faithful to commemorate each year the anniversary of their Baptism.

Four Basic Phases of Baptismal Rites

The last paper of the meeting was presented by Father Joseph A. Jungmann, S.J., (Innsbruck) who strove by retracing, step by step the successive rituals of Baptism and thus, to segregate the primitive elements of the Baptismal ritual. These elements are of importance to us, not merely because they are more ancient, but because they reveal to us the main structural lines, which later additions may perhaps have intervened and obscured by accessory rites. The author of *Missarum Solemnia* divides the baptismal action into four logical phases, whose elements

interpenetrate one another: 1) The reception of candidates; 2) Their initiation to the Word of God; 3) Their deliverance from Satan and from Sin; 4) The reception of Grace.

In the first group of rites, *The reception of the Candidates: (ad catechumen faciendum),* the most ancient elements are the breathing upon the catechumens; the signing with the Sign of the Cross; the placing of salt in their mouth. According to tradition, the essential element in this part is the signing with the Sign of the Cross, in the sense, that this is Christ's entering into possession of the candidate. Originally, there was only one Sign of the Cross on the forehead. The order of the "scrutinies," during the Middle Ages, multiplied the Signs of the Cross, and made of this rite a blessing of each of the senses, thus obscuring the primitive meaning. Also very ancient is the rite which St. Augustine called "the sacrament of the salt," which he compares to the Eucharist, "for, although it is not the Body of Christ, it is holy nonetheless." At its origin it meant, perhaps, the eating of salted bread, a kind of blessed bread, which assured the catechumens of a certain community-sharing at the table of the faithful.

In regard to the breathing upon the catechumen, *(insufflatio, exsufflatio)* Father Jungmann regards it as a rite accessory both to the signing with the Sign of the Cross, and the placing of the salt on the tongue.

In the second phase, *The Initiation into the Word of God* the very expressive rite of the "Traditio" of which all that remains today, is the recitation of the "Apostles Creed," merits to be restored to its primitive form because of its great catechetical value. The "Redditio," the recitation of the Creed, is only a secondary ceremony.

Among the rites of the third phase, *The Deliverance from Satan and from Sin* the exorcism is of the greatest importance. But its present formulation echoes, as we have seen, a theology of Original Sin which is very primitive. While these exorcisms should not disappear, for they are a dramatic expression of the combat fought by the Church against the demon, "they could profit well by the removal of some of their harshness, through a clearer integration into the prayer of the Church." Above all, it would be desirable that the ancient and venerable prayer *Aeternam ac justissimam pietatem . . .* which terminates this part of the ceremony, be used for this purpose. In any event, in supplying the ceremonies for those baptized in case of necessity the exorcisms ought to be omitted entirely.

To the rites of the Baptism proper, *The Reception of Grace:* Father Jungmann would like to see added an ancient ceremony which is still preserved in the Oriental Rite; namely the blessing of the baptismal water, which is a very beautiful catechesis on the mystery of our regeneration. The triple profession of faith, and the triple renunciation of Satan, he says, form two panels of a dyptich, which no other ceremony should be allowed to interfere with. Of the other accessory elements of the baptismal rite, such as the "Ephpheta"; (the anointing with the oil of catechumens) he believes that these should be kept on the second level of importance. The anointing with Chrism, on the contrary, should be brought into much greater prominence, since it signifies

our elevation to royal rank; our belonging to Christ, i.e. the Anointed One.

Summary of Suggestions

To sum up: a reform of the Baptismal Ritual would profit greatly, if the traditional stages of the catechumenate were restored, each with its own rite, so that the rites, which are now squeezed into a half-hour just before Baptism, would be separated again, and would have the particular function they had in olden days, of marking off these progressive stages of the catechumenate. Among the rites themselves, there should be a re-selection of the essential elements from those that were added later, often overlaying and obscuring the main lines of the original structure. Moreover, especially in the missions, it would be desirable to permit a certain liberty of choice, among ceremonies *ad libitum* in the ritual, which would allow for their adaptation to the varied circumstances of time and place.

The ceremonies for the baptism of infants might then profit from changes made in the rites for adult baptism. and any such reform ought to bear in mind the relationship of the infant in regard to the Church, and to account the purely gratuitous nature of Baptism for such children. The role of the god-parents, perhaps also the responsibility of parents for their children, might well find clearer expresion in these rites. The rite must also be enlarged as time goes on to include hymns and readings whenever there is a solemn celebration of Baptism in the presence of the whole community, even as is already provided for in the *Collectio Rituum pro Germaniao Diocesibus*. Baptism, in case of necessity, performed by a lay-person, as happens quite frequently in the missions, might well be given the background of some prayer, or simple rite, as the framework of the baptismal washing.

The question of language was not brought up at all, since Rome has not only permitted, but has asked, that missionary Bishops have the ritual translated into the vernacular. And the present attitude of the Church is very clear on this matter. Finally, it is from the maternal sollicitude of Mother Church that we are to await patiently decisions on these matters, without running ahead on our own, for pastoral reforms pertain solely to her, and not to mere missionary instruments in her service in foreign mission fields.

Each period of the hisory of the Church has contributed to the enrichment of these sacramental rites, as, to cite examples best known to you, the Roman Missal and Ritual show clearly. From the progressive development of some of these rites one recognizes easily the care of the Church in seeking the forms most adapted to their scope...

— *Pope Pius XII*

A Benedictine missioner presents the Bible as the gateway to Liturgy —

THE BIBLE AND THE LITURGY

— By Rev. Dom Bede Griffiths —

THE time is past when it was possible to think of the Liturgy as merely a system of rites and ceremonies of interest only to the specialist; nor can we speak of it as merely the exterior form of the worship of the Church. The Liturgy is the prayer of the Church herself as the Mystical Body of Christ: it is the prayer of Christ Himself which He offers through His members on earth. We can go even further than this and say that the Liturgy is nothing less than the "re-presentation" of the mystery of Christ; it is the means by which Christ continues His redeeming work on earth among His people. For us therefore, the Liturgy is of supreme importance because it is concerned with nothing less than the presentation of the mystery of faith, of the Gospel itself.

During recent centuries the teaching of the Church has become systematized by a method of rational theology, which reduces the mystery of faith to a series of abstract propositions established by strict logic, and this method of presenting the faith has found its way into our catechism. There is, of course, a need for priests to be trained in an exact study of theology, but whether this is the best way of presenting the Gospel to the people is coming now to be seriously doubted. The new German Catechism has already opened a way in a new direction, and it is one which we all need to follow. This movement is part of that movement of return to the sources of our faith, which is one of the principal signs of the new life in the Church today.

Originally an Eastern Religion

Here in India especially, it seems to me, we have to remember always that Christianity was originally an Eastern religion, and that it was expressed in the mode of thought and speech which is natural to the people of the East. The Gospel soon passed into the Greek and Roman world and received the stamp of the Western mind, but it has never ceased to retain its Oriental Semitic foundation. The sources of our faith are the Bible and Tradition and it is to the Bible as the inspired Word of God, that we must constantly return, if we want to renew our faith at its source. Now the Bible, as we are discovering more and more from the growth of modern Biblical studies, is an oriental book in all its modes of thought and expression. That is to say, it is the opposite of the Greek and the Latin. Whereas the Greek mind which has shaped our theology, is rational and logical and given to abstract thought, the Semitic mind is concrete and imaginative and its mode of thought is not logical but symbolic. Thus in the

Bible the mystery of faith is presented to us; not as a logical system, but as a story. The Bible is a sacred history, expressing in terms of concrete persons and events the saving purpose of God for mankind. Nor is it what we would call a "scientific history: it is a history made up stories and poems and dramas, so full of symbolism that it is often difficult to say where symbolism begins and history ends.

What, then, is the relation between the Bible and the Liturgy? Here I would like to quote the words of Father Danielou, the French Jesuit, whose book on the Bible and the Liturgy, together with his other books, is the foundation for all that I have to say. "The study of the Sacraments," he writes, "has shown us that they are, in the present era of sacred history, the continuation of the great works of God in the Old Testament and the New and the prefiguration of eschatology". Here we can see the full perspective in which we have to view the Liturgy, if we are to give it is proper place in the Christian life. It is a continuation in the present time of the mighty works of God wrought in the Old and the New Testament. The Christian revelation is not a revelation of a series of abstract truths about God. it is a revelation of "the mighty acts of God"; it is a revelation of the action of God in history. That is why the Bible takes the form of a story, a history, because the Bible is primarily the record of this unique revelation.

This is, I think, also a matter of importance for our apologetics in India. It seems to me that we have not primarily to confront Hinduism with Christianity as another system of philosophy and theology. On that side the Church has much to learn from Hinduism, as she learned from Greek philosophy. In fact, it must be our principal aim to try to make use of the categories of Hindu philosophy to present the faith in India. But what really distinguishes the Christian Gospel from Hinduism is not its philosophy or theology alone but the fact that it is essentially a history. Hinduism rests on a mythology, a mythology of the greatest depth and significance, but always of symbolic value not historic. The Gospel is before all else the record of a fact. It stands or falls on the concrete historical fact of the life, death and resurrection of Jesus of Nazareth. All our philosophy and theology is centered on this unique fact.

Liturgy and Christian Revelation

Now we come to the full significance of the Liturgy in the presentation of the Gospel. The facts on which the Christian revelation rests are not merely events of the past. They do not merely belong to history. They are events of the past which by a wonderful dispensation of Divine Providence are made present to us in our own lives. The Sacraments of the Church "continue in the present time the mighty acts of God". The mystery of Christ, that is the whole economy of our salvation is made present to us in the sacraments. For what is a sacrament? It is a sign which makes present the thing which it signifies. In this way the sacrifice of the Mass makes present the sacrifice of Christ under the signs of bread and wine. It is not merely that the sacrifice of

he cross is made present to us; it is he whole mystery of our salvation vhich is enacted under these sacred igns, so that we can participate in it. Thus we can say with one of the ecrets of the Roman Missal, that 'whenever this sacrifice is offered, opus redemptionis nostrae exercetur,' he work of our redemption is accomplished." As it is with the sacrifice of the Mass, so it is in their degree vith the other sacraments and with he whole Liturgy; it makes present o us the mystery of Christ.

We can now begin to see the perspective in which we have to view our subject. The Christian revelation is not merely a series of abstract ruths which we have to teach (though, of course, it can be taught n that way). It is before all the revelation of God's action in history. The record of this revelation is found n the Sacred Scriptures, which therefore constitute the essential historic basis of our faith. But Christ does not leave us only with his Word in he Scriptures; when he has ascended o heaven, he continues his work on earth through His Mystical Body, the Church. In the sacraments and iturgy of the Church, above all, of course, in the liturgy of the Mass, his redemptive work of Christ is continued among us. The sacraments re-present, that is "make present" under external signs this redemptive vork of Christ; they make it present n such a way that we are able actually to participate in it, to continue he work of Christ on earth and to spread in this way his Gospel among mankind.

I want to dwell on this apostolic character of the Liturgy, because I hink that it is of great importance to us in India and its importance is perhaps not generally realized. When we think of preaching the Gospel, we tend to think, I suppose, of someone like St. Francis Xavier going round preaching in public, teaching the Lord's prayer, the Commandments and the Creed and converting people by the force of his personality and his love of God. But in the early Church, that is in the Church from the earliest times up to the Middle Ages, this was not generally the process. Here again perhaps St. Paul, the great missionary may mislead us. St. Paul like St. Francis Xavier was a unique personality, who did indeed spread the Gospel by the power of his preaching. But in general, it seems clear, the Gospel was not spread by these means. The great apostle might go before, but afterwards it was the Church in her liturgy which was the means of the spread of the faith.

This is surely a matter of great importance for us. We have to realize that it is the witness of the Church in her liturgy which is one of the primary means for the spread of the Gospel. It is not merely the solitary preacher who bears witness to Christ; it is the Church in her corporate nature, in which each of us has a place, who also bears witness. We can see this from the place which the Mass of the Catechumens occupies in our Mass. Perhaps the name itself remains for many people something of a mystery and its significance has generally been lost to sight. But it means, of course, that the first part of the Mass was intended specially as a presentation of the Gospel to those who were "under instruction". Its purpose is essentially apostolic.

Loss of Apostolic Purpose

In modern times this apostolic purpose has been lost to view, because the Mass is celebrated in a language which no one except the clergy understands. I don't think that the true purpose of the Mass of the Catechumens will ever be recovered until it is celebrated in the vernacular. There are many signs that the time for this may not be far distant, especially in missionary countries where the need is more strongly felt. But even as it is we can make use of the custom of reading the Epistle and Gospel in the vernacular accompanied by a sermon to recover something of this apostolic purpose. But this means that we must understand the full significance of this purpose. We have to learn to see the Mass of the Catechumens as nothing less than the "sacraments of the Word". Perhaps I may here quote a description of the Liturgy by Father Bouyer in his book on Liturgical Piety, where he says that the Liturgy in its unity and perfection is to be seen as "the meeting of God's people called together in convocation by God's Word in order that the People may hear God's Word in Christ and seal by the Eucharistic Sacrifice the Covenent which is accomplished by God's Word."

This gives us a new perspective altogether in our consideration of the Mass of the Catechumens, and it enables us to see the real place of the Bible in relation to the Liturgy. In the Mass the people are called together first of all to "hear the Word of God." We tend to think of the Bible as a book like other books to be read in private. But this its not the true and original view of the Bible, but one derived rather fro Protestant tradition. The idea tha the Christian faith should be sprea by the dissemination of Bibles was new idea at the Reformation, an with it naturally went the idea tha each individual was free to interpre the Bible according to his own light But in the eyes of the Church th Bible has always been the Book o the Church. We know that the firs part of the Mass was modelled on th Jewish meetings in the Synagogue and the purpose of these meeting was essentially to hear the Word o God. The early Church therefor followed the Jewish Synagogue i meeting together to hear the Wor of God read from the Old Testament Then as the Christian Gospels an Epistles came to be written thes were naturally added to the reading from the Law and the Prophets. Thi was the origin of the Mass of th Catechumens.

We can see therefore the funda mental place which the reading o the Bible holds in the Mass. Th Bible was considered primarily no as a book to be read in private, bu as the Word of God which was to b proclaimed in the Church, in the "as sembly of the faithful." The read ings from the Bible were carefull chosen to make clear the hidde meaning of God's Word and the vita relation between the Old and th New Testament. The reading fro the Bible was then followed by th Homily or Sermon, which normall took the form of a commentary o the Scripture reading, a custom whic has given us the magnificient com mentaries of St. Augustine and St John Chrysostom addressed to thei people.

In our present form of the Mass the readings from the Old Testament have generally been lost, except at a few seasons, and the readings from the Epistles and Gospels are somewhat limited. But still with this material we have sufficient to make the sermon a real exposition of the Word of God as it should be. It is here that the full evangelical and apostolic power of the Mass is to be found. But it is here also that the need for real biblical theology is most keenly felt. It is not enough to reduce the sermon to a mere exposition of dogma or a moral discourse. It should be an exposition of the Word of God in the manner and spirit of the Fathers. For this we need to recover the sense which the Fathers possessed of the unity of the Word of God in the Old and the New Testaments. Even if we have not now many readings from the Old Testament itself, it is still impossible to expound the New Testament properly without continual reference to the Old Testament. This is perhaps our greatest weakness.

Revival of Biblical Studies

It is an old taunt that Catholics do not know their Bible, and perhaps there is only too often justification for the taunt, at least with regard to the Old Testament. At the present time there is a magnificent revival of Biblical studies taking place, especially in France, Germany and America, and a new appreciation of the Old Testament is being acquired, especially of its oriental character in all its mode of thought and expression. But this movement is largely concerned, as is only right, with the "literal" sense. Yet there is another sense of the Bible, which may be called the "Christological" sense, which is even more important in view of our understanding the mystery of Faith. This was the sense which the Fathers were concerned above all to expound. It is the sense of the Bible in relation to the mystery of Christ and the Church. Beyond the literal meaning, that is the meaning directly intended by the sacred author, there is a deeper, hidden meaning, which reveals the purpose of God in the Old Testament leading to the full revelation of his Word in Christ.

We have to consider the revelation of God's Word in the Old Testament as an organic process, leading up over a long course of many centuries and involving a continual reinterpretation of the events in the history of Israel until with the coming of Christ the full meaning of these events is finally revealed. There is nothing arbitrary in this interpretation of the Old Testament because it rests on the interpretation given by Christ himself and the Apostles. We have only to think of that moving scene on the road to Emmaus when we are told He expounded to the two disciples "all the things written in the Law, the Prophets and the Psalms" concerning Him. This is the Church's "sense" of the Old Testament, and it is this that the Fathers were concerned to expound. We owe it to Father Danielou in recent times to have brought back to full light this patristic sense of the Scriptures and to have distinguished it from the often artificial "allegorial" sense in which the Fathers sometimes indulged and which was so much abused in the Middle Ages.

Our first task then is to recover this Christian sense of the Scriptures; in other words to recover a genuine Biblical theology. When this has been

done, it should not be difficult to work out a course of instruction during the Mass, and at the same time to make a plan of Bible reading which would enable our people and our school-children to become familiar with the actual words of the Scriptures. At the same time we should make every effort to enable our people to become familiar with the psalms and to make them their prayer. In particular, the use of the psalms at the Introit, the Offertory and the Communion, linking them with the present antiphons, can be encouraged.

When we pass from the Mass of the Catechumens to the Mass of the Faithful, we pass from the solemn proclamation of the Word of God, of the Gospel of our salvation, to the re-presentation of that saving work. In the first part of the Mass we have the revelation of the "mighty acts of God" in the Old and the New Testament, by which He delivered His people from bondage and gave them eternal life; in the second part this "mighty act" of our salvation is made present. The second part of Mass is therefore an "action" in the fullest sense; it is nothing less than the continuation in the present time" of this mighty act of God.

Participation of all Christians

It is necessary above all to emphasize that the whole Christian people is called to participate in this action. By Baptism the Christian people are formed into a "royal priest hood and a holy nation", and receive a real participation in the priesthood of Christ. By Confirmation the Christian is equipped to take his proper part in the liturgy and the Christian people, the laity, are formed into a definite "order" in the Church. That is why in the early Church only those who were baptized were permitted to be present at the Mass of the faithful. Though we no longer have this custom, yet everything possible should be done to make the people realize that this is their sacrifice, that they are called to make this solemn public act of sacrifice as members of the Body of Christ.

To bring home this sense of the solemnity of the action, perhaps nothing would be of greater help than to recover the biblical sense of the Christian people as being the "assembly of God." In the words of Father Bouyer which we have quoted, the Liturgy is the "meeting of God's people called together in convocation by God's Word, that the people may have God's Word in Christ, and seal by the Eucharistic sacrifice the Covenant which is accomplished by God's Word." Could we not recover this sense of the Christian people as people called by God, chosen by God from all the peoples of the world and made the subject of a special Covenant? Could we not recover the full force of St. Peter's words when he spoke of the Christian people as a "chosen race, a royal priesthood, a holy nation, God's own people, whom He has chosen to proclaim the perfections of Him who called us out out of darkness into His wondrous light?"

It is precisely in this passage that St. Peter is recalling the privileges of the people of God in the Old Testament and showing how they are fulfilled in the Church of Christ. It is only when we have this deep sense of the continuity of the actions of God

in the Old and New Testament that we can realize the full extent of our privilege as Christians. Only then will the Christian people be conscious of itself as a holy Temple built of living stones, in which the Holy Spirit comes to dwell.

Here in India especially, it seems to me, this can be one of the most effective means of the apostolate. The Hindu has a profound sense of the presence of God in nature and in the human soul. The Hindu temple is intended to be a place in which this divine presence is manifested. It is by its very structure a "re-presentation" of the divine mystery, in so far as this has been revealed to him. If he could be led to see in the assembly of the Christian people at Mass, the true Temple of the Living God, in which God comes to dwell, making himself known to us in the "breaking of bread" and pouring out His Holy Spirit on us, then surely this would be something which would above all be calculated to draw him to Christ.

Thus if the Mass is to have its full apostolic effect among us, it must be seen as a solemn witness to the Word of God, proclaimed in the "assembly of the faithful," and as the place of the dwelling of the Holy Spirit where God comes to visit His people and forms them into one Body with Himself.

Let us never forget that in the words of St. Thomas the "res sacramenti," the "thing signified" by the Holy Eucharist, is the "unity of the Body of Christ." It is this unity of the Christian people in charity which must always constitute the essential witness of the Church to mankind.

Missionary Principles

The magnanimous and noble purpose which missioners have is the propagation of the faith in new lands in such a way that the Church may ever become more firmly established in them and as soon as possible reach such a stage of development that it can continue to exist and flourish without the aid of missionary organizations. These missionary organizations do not serve their own ends, but it is their task to use every endeavor to realize the lofty purpose We have already mentioned. When that has been attained, then let them be happy to turn to other fields.

Wherefore let the missioner take up no permanent abode in those places where the work of the apostolate has reached full development, since it is up to him to evangelize and sanctify the whole world. The missioner's appointed task is to promote ever more rapidly in district after district, till the last man in the most remote corner of the earth has been reached, the Kingdom of the Divine Redeemer Who rose triumphant from the dead and to Whom is given all power in heaven and on earth.

— Pope Pius XII, EVANGELII PRAECONES

In the Missions as elsewhere, liturgical revival means a revamped attitude of the faithful towards corporative worship—

PARTICIPATION IN THE LITURGY

— By Rev. Johannes Hofinger —

WHAT we need most for a thorough liturgical renewal is a deeper prayerful understanding and appreciation of the basic Christian truths, from which our active participation in the worship of the whole Christ is seen as our great Christian privilege, and as our indispensable Christian duty. Any liturgical activity, or development, which would not stem from a deeper religious insight into these fundamental truths, would not foster, but rather hinder genuine liturgical life. It would not result in liturgical renewal, but degenerate into unchristian formalism and activism.

Genuine active participation in the liturgy, above all, is supported by three *doctrinal pillars*. It is not enough to know these pillars, and to accept them by a merely theoretical faith. As in the whole line of Christian life, here too, only living faith works: that dynamic readiness and desire of our Christian hearts to live according to our faith.

Our Union with Christ

I. We are one in Christ. "We, though many, are one body." (1 Cor. 10, 17) "For in one Spirit we were all baptized into one Body" (1 Cor. 12. 12). We are one living organism, together with Christ, as Our Lord Himself stressed: "I am the vine, you are the branches" (John 15, 5). This union with Christ, certainly does no do away with our own personality It is entirely a supernatural reality and, as such, a deep mystery, bu not less real and actual, than the na tural unity of our human body.

It goes without saying that onl one who admits Christ as God-made man, can reasonably accept an rightly appreciate our union wit Christ. But even many pious an good-intentioned faithful, who abso lutely admit the mystery of the Incar nation, are not sufficiently aware o this unique union with Christ, by whic we are, in a real sense, already no one with Him. Do we, then, suf ficiently esteem and realize this ou unspeakable incorporation in Christ What place in our spiritual life do w actually attribute to this fundamen tal doctrine and reality? For genuin corporate worship with Christ, w need, most especially, to be conscious that we, all together, are one actin body in Christ, and that we are no only His disciples, who admire an follow His examples, but His actua members, who are allowed to shar in His Life and His actions.

Before we discuss thoroughly how we could promote, here and now, th exterior forms of this corporate wor ship, let us first sincerely discuss an examine, in private meditation, th fundamental orientation of our own spiritual life, towards the whol

Christ, head and members. Let us do everything possible in order to enjoy more fully, day by day, our unique privilege of being not only disciples and friends, but real members of Christ; called with Him, and all His members, to one and the same life, to one and the same action.

Acting with Christ

II. We are privileged to act together with Christ as one body. The Mystical Body of Christ is not a rigid substance, but a living organism, animated by the Holy Spirit. It calls for action; activity of all its members in vital union with the Head; efficient collaboration of all members towards one and the same common cause. The particular functions of the individual members are necessarily quite different, but all have to contribute actively; all have to serve, by their activity, the common task of the whole organism, under the effective guidance of the Head. Redemption means for us Christians, not only liberation from sin, or purification of our soul. It means the fulness of a new divine life in Christ, and as such, it indispensably calls for a new activity, together with Christ, in His Mystical Body.

Do we already, as we should, consider this activity as our great privilege? Are we already aware that genuine Christian activity means our active participation in the action of Christ, that it means the contribution of a particular member to the work of the whole organism? It has to be seen, planned, and done, with regard to the whole body; to the whole Christ, as whose members we are allowed to act.

Our activity together with Christ is, of course, not confined to our active participation in the official worship of the whole Mystical Body of Christ, which we call the liturgy. But there it finds most striking expression. When we participate in the whole mysteries, our individual action, in a most special way, is taken into the action of the whole Christ. In the liturgy, also, the proper goal of this our activity with Christ, comes to light most clearly.

Most Noble Action

III. The most noble action of the whole Christ is Worship. Filial Worship, rendered in perfect love, was the proper work of the individual Christ, during all His life on earth. Now He continues this Worship in Heaven, and He wants to continue it in us, members, here on earth. "By assuming human nature, the Divine Work introduced into this earthly exile a hymn which is sung in heaven for all eternity. He unites to Himself the whole human race and with it sings this hymn to the praise of God" (Mediator Dei).

Christ came to us as the second Adam who by His perfect Filial Worship made up for the senseless rebellion of the first Adam. By His redemptive Worship, in filial obedience to death, "even to death on a Cross" (Phil 2,8) He won back for us, His brethren, what the first Adam had lost by his rebellion. What concerned Christ most was Filial Worship of His Father; His merciful concern with us was but the consequence and expression of His filial Obedience "That the world may know that I love the Father, as the Father has commanded Me, that I do." (John 14, 31).

Any apostolic activity, not inspired by this ideal mind of Christ, would necessarily result in mere superficial man-centered activism, not worthy to be called an Apostolate. Thus we need in the missions, in a most special way, to stress this primacy of worship. Obviously we feel most privileged to work as Christ's instruments, in proclaiming and dispensing the unfathomable riches of Christ. (Eph. 3, 8). But we must be fully aware that, in doing so, above all, we glorify God.

Stressing the Primacy of Worship

Would it not be worthwhile to ask ourselves sincerely about the fundamental attitude of our spiritual life? If in mission countries, here and there liturgical life is not sufficiently cultivated, one reason may be, that we missioners sometimes do not stress sufficiently the absolute primacy of worship in Christian spirituality and life. We mean the primacy of prayer over any other exterior action, and, in prayer itself, the further primacy of praise and thanksgiving over petition. Once we admit this primacy we shall be ready to esteem and to cultivate the liturgy, which is, by its nature, "the corporate worship of the Mystical Body of Christ, that is, o the Head and of His members" (Mediator Dei). Whoever has th mind of Christ, wants to do, togethe with Christ, just the same as Chris Himself was want to do: viz. worshi His Father in Heaven.

Above all, let us think of our ow inner life, and its fundamental orienta tion. Be assured that, in the sam measure as we endeavor to orientat our own spiritual life towards th basic principles of corporate Christia worship, we also will certainly an willingly care for others in our educa tional and pastoral work.

In this matter, too, as in any othe point of our spiritual life, let us no trust to our own strength. Let us above all, humbly and fervently pra for the right solution: "Lord, teac us to pray" (Luke 11,1): "Lord, giv us a right appreciation of our grea privilege to join You, perfectl as possible, in Your most nobl action, in Your divine worshi And that, especially in the Mass when, more than at any other momen on our earthly life, we are to be unite with You, and to give, through You with You, and in You, all honor t God, our Father!

Pray therefore, Venerable Brethren and beloved children; pray sti more. Bear in mind the immense spiritual needs of so many people who ar still so far from the true faith or who are so much deprived of help to per severe in it. Turn to the heavenly Father and, with Jesus, repeat the praye which was that of apostolic workers of every time: "Hallowed be Thy name Thy kingdom come, Thy will be done on earth as it is in heaven!"

For the honor of God and the splendor of His glory, We wish tha His reign of justice, love and peace be at last established in every place Is not this zeal for the glory of God, in a heart burning with love for it brothers, the highest form of missionary zeal? The apostle is before all els God's herald.

— FIDEI DONUM

Reports and Comments . . .

Authoritative Commentary on the Instruction "Sacred Music and Sacred Liturgy"

FATHER Joseph Löw, C. SS. R., Vice-Relator General of the historical section of the Sacred Congregation of Rites, is known to have had an important part in working out the Instruction "On Sacred Music and Sacred Liturgy" of September 3rd, 1958. He knows well the origin of this document and the real intentions of the legislator. Therefore his commentary on the Instruction published in "Worship," December 1958, pp. 2-13, is a most reliable guide for the right interpretation and execution of the Instruction. We present here some extracts of Father Löw's commentary which show clearly that Father Löw tallies with our own interpretation given in the last issue of *Mission Bulletin*. Besides, both the Instruction itself and Father Löw's commentary explicitly mention that the privileges granted in the last few years for a larger use of the vernacular, are in no way withdrawn by the Instruction, nor is there any reason, why missionary Bishops who need similar permissions for their apostolate may not ask for and obtain what they need.

According to paragraph No. 14 *(Instruction on Sacred Music and Sacred Liturgy)*, in all sung Masses (high Mass, solemn Mass), Latin only may be used by the celebrant and his ministers, choir and faithful (except in the case of indults, as obtained in the last few years by many missionary Bishops in Africa, Indonesia and India.)

In low Masses, a distinction must be made. 1) If the faithful "directly" or "liturgically" pray "together" with the priest celebrant" (una cum sacerdote celebrante)—in other words, if they pray aloud those parts of the Mass which directly belong to them: such as the liturgical responses, parts of the Ordinary and the Proper this may be done only in Latin.

2) It follows that when the faithful do not pray along with him word for word, they may use their own vernacular tongue. The *"una cum sacerdote"* has its proto type in the liturgy of the ordination Mass, in which the newly ordained priests, beginning with the offertory, pray "una cum episcopo consecrante" (together with the consecrating bishop) word for word, synchronously—of course, in Latin.

Paragraph No. 14b states again that, apart from this "direct liturgical participation" (participatio liturgica directa) in the Mass, the faithful may use their own language for prayers or popular hymns. Thus, in the case of low Mass, abundant possibilities are open for following the progress of the Sacrifice with the aid of the

vernacular, and practices already customary will remain substantially intact.

Number 16 treats expressly of Gregorian chant. This is called the Roman Church's very own song, and therefore, because it is "liturgical" this chant must be sung exclusively in Latin. Moreover, since all liturgical singing, even if not in Gregorian chant, is always an integral part of the liturgy itself, the text must by rights be sung in its entirety and intelligibly, not piece meal.

The Instruction leaves no doubt but that pastoral-liturgical reasons—let us say simply, the nature and purpose of the Mass—require that true and fitting participation by the faithful be striven for with all the means at our disposal. The more complete and more "direct" such participation is, the better. So long as Latin remains the liturgical language of the Roman Church, it can be entirely complete only in Latin—that is by immediate, direct, word-for-word participation "together with the priest celebrant" (una cum sacerdote celebrante), when this is allowed by the rubrics.

However we have beside this the "indirect" though not less real or less meaningful participation, in the vernacular. It should perhaps be stressed once again that this "indirect" form of participation remains entirely permissible and unhindered.

Numbers 28-34 concern low Mass (missa lecta), that is, the most usual form of Mass. The Instruction begins by setting down as a principle that every effort must be made to have the faithful assist, even at low "Mass" not as detached and silent spectators (cf. Pius XI's Divini cultus) but that they exercise the kind of participation which is required by the very nature of the Mass mystery and which is truly fruitful for Christian life. Thereby the pastoral task of the clergy in regard to the laity's role in the Mass, the ordinary daily Mass, is clearly indicated.

No. 32 makes a concession which is worthy of remark: in low Masses the faithful may (not must!) recite the entire "Pater noster," including the Amen, aloud "together with the celebrant" (una cum sacerdote celebrante). Since this is direct participation, it must be in Latin. For institutions such as religious houses, seminaries, and special groups, this is obviously a splendid concession. However, it is not obligatory anywhere. Nor would it be forbidden, for the congregation to recite the Our Father aloud in their own tongue after the celebrant has said it in Latin; for instance, during the "Libera" prayer that follows the Our Father.

If then the Instruction corrects some unlawful forms of Mass-celebration, no one surely has cause to complain. On the other hand, the Instruction is time-conditioned and time-bound as all other human laws and directives. It is not impossible therefore that, when the proper moment arrives, it will again be brought up-to-date. Nor should it be overlooked that very many of the directions are not "preceptive" but only recommended, or declared desirable.

Significant Liturgical Permissons Granted

HIS Grace the Most Rev. Louis Mathias, S.D.B., Archbishop of Madras asked and received, within a few days, from the Sacred Congregation for the Propagation of the Faith, the following permissions:

1) That in High and Low Masses of the parish the respective ministers, subdeacons, deacons, or even the celebrant be allowed to read the epistle and gospel, facing the people, immediately after having sung or recited it in Latin.

2) That in sung Masses of the parish *Kyrie, Gloria, Credo, Sanctus,* and *Agnus Dei* be sung by the congregation in Tamil or English, (after the celebrant's intonation in Latin, in the case of the Gloria and Credo).

3) That In the Masses of the Sacred Triduum all readings of the Scripture might be in Tamil or English, with the one exception of the singing of the Passion if that is done in the solemn way.

4) That it be allowed to use thurification even in low Masses on Sundays or Feasts of some solemnity, provided that there are at least two servers dressed in surplice.

5) That bination be allowed on the feasts of Purification, Annunciation, St. Joseph the Worker, St. Francis Xavier; also on the feast of the principal patrons of the Archdiocese, on Ash-Wednesday, and on the first Saturday of each month.

6) That the Prayers after Mass be omitted in Masses of the parish when hymns are sung.

These permissions were granted under date of July 17th, 1958.

A Treasury for Catechists

CATECHISTES, a quarterly review of religious pedagogy in French for both the doctrinal and practical formation of catechists, is published by the *Procure Générale des Freres des Ecoles Chrétiennes,* (78 Rue de Sèvres, Paris, VIIe, 360 pp, 600 fr.).

This review originally intended for the Brothers of Christian Schools (De la Salle Brothers) who are catechists, aims to have them share in the benefits of a second spring in French catechesis. In existence nine years, it is gaining great popularity both in France and in other countries. Without exaggeration it can be said that for methods of practical formation, there is no publication like it in English. Reading it, missioners who know French can profit from the powerful catechetical movement which, under the leadership of the Advanced Catechetical Institute of the Catholic University of Paris, is revamping religious instruction along Biblico-liturgical lines.

Among the worthy contributors, the Brothers of Christian Schools take first rank for the valuable help afforded by Brother Vincent and Brother Michel, whose authority on catechetical matters extends beyond their congregation. Side by side with a renowned professor like Jean Duplacy, professor in the Catholic Faculties of Lyons and the major seminary of

Dijon, and a well-known personage like Madame Fargues, we find a great variety of writers who, by their positions as directors or professors of colleges and members of research institutes, have current knowledge of problems concerning religious instruction, and Christian insight into various technical and parish situations.

Their catechetical problems, in a country that has been dubbed "Mission Land," are very similar to ours. Stress is clearly laid on the creation of both family and parish communities which are vigorously Christian.

The content is divided into three parts. The first is an exposition of the principal doctrines and informs the reader about modern catechetical orientations. It manifests the vitality of French thought in the study of the content of the Christian message. Its manners of approach is shown clearly in issue No. 33 of January 1958. It consists in emphasizing the essential and in "re-centering" the catechism on the Mystery of Christ Jesus, gift *par excellence* of the Father, who leads us to Him. "The God whom we learn to know and to love is not just any God, but the God of Jesus Christ, the Father whose designs of Saving Justice He reveals to us while accomplishing them." Outstandingly Christo-centric, their doctrine is equally strongly centered on the Church. Today, looking at the Church, we see the face of Christ. For the Church, being the "manifestation of Christ throughout the centuries on earth, veritably lives by His Spirit, and her saving gestures are the very gestures of her only Lord seated at the right hand of the Father whither He draws us effectively."

In this general perspective, every issue, which begins with a Biblical study, treats a particular and important aspect of the doctrine. That of last October, for instance, deals with prayer, while the January issue treats of the place of the Virgin in the sequence of the Catechism.

In the second part a very practical documentation of experiments is undertaken in analyzing the reasons for their successful results. It is this precisely which shows the originality of French catechetical endeavors, which seek to impregnate the various social environments with the Christian message. Thus Father A. L., in issue No. 31, pp. 263-271, explains fully the efforts of a village school to align itself with the life of the local Church. An anonymous catechist offers appropriate suggestions for coordinating the catechism lessons given in the parish with those received in school.

In issue No. 30, pp. 143-153, Father Feder, S.J., well-known for his children's parish missal, presents his plans for a liturgical catechism. He explains how the liturgical year makes us one with Christ in the great drama of the Redemption as it unfolds, with its center in Easter, the mystery of death to sin and resurrection to grace. He tells in what spirit we should live the periods of Lent, Easter, Pentecost, etc. Then he studies in detail the integration of the sacraments of Baptism, Penance, Holy Eucharist and Confirmation in the liturgical cycles. For examples, Ash Wednesday invites us to acknowledge our condition of sinner; Lent helps us to be converted and to amend seriously our life in order finally to rise again fully to the

divine live with Christ on Easter morning.

The third part of the book informs us about the various events in the catechetical and liturgical field. It likewise gives a criticism of selected works which will provide missioners with a judicious choice of catechetical books.

In a word, "Catechistes," being a survey of both thought and practical action, will really help the missioner to reflect on his problems as pastor. It will give him a new insight into the Message which he is to announce. At the same time, it will suggest to him fresh methods by which he can help neophytes and Christians to attain and put into practice more joyfully their Christian life. *Catechistes*, therefore, is a review of high value for missioners who need especially to see the great guiding Christian principles applied in a very practical manner.

In a later issue we shall print one of the articles found in it to show the great worth of *Catechistes*.

— *Rev. Jean Seffer*

Cardinal Agagianian on Adaptation of Liturgy in the Missions

IN the Eucharistic celebration itself, the Church in the Missions stresses more and more the place it gives to those elements characteristic of various regions which are more likely to stir the faithful to an active participation in it. Beginning by adopting to a certain degree the music and the spoken language of the place, the Church is conscious in so doing that she in a motherly way should be at home everywhere, as Pope Benedict XV so well expressed it in *Maximum Illud*. "The Church is Catholic and ought never anywhere to find herself a stranger," (AAS, 1919, p. 445) or, as Pius XII said: "Those who come into the Church, no matter what their origin or language must know that all have equally the rights of sons in the house of the Lord," (Summi *Pontificatus*, AAS, 1939, p. 492).

She is conscious also that the regional differences in ecclesiastical usage surround the Church with the splendor of a truly queenly variety (*regia circumdant varietate*), Pius XII, Orientalis Ecclesiae, AAS, 1934, m. 138) without harming in the least the unity of the *Catholica* as Pope St. Gregory the Great so concisely affirmed: "Differences in customs do not harm the Church in the least, provided there be unity in the Faith." (Epist. XLIII, 1.I; P.L. LXXVII, 497)

Excerpt from a conference of His Eminence Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, entitled: "The Church and the Progress of Underdeveloped Collectivities," from Documentation Catholique, October 12, 1958.

Communist Policy

Why Communes?

"CHINA has now entered the great age of the accelerated building up of socialism and is taking active steps towards the transition to communism. The six hundred million who have gathered under the banner of Mao Tse Tung, ever filled with the spirit of revolution and determined to move mountains and drain seas, are bringing into existence successive high tides of socialism, one after the other, each driving forward the one before it."

With these words, Wu Chih-p'u begins an article in *Red Flag,* but he soon descends from this lyrical level to more immediately practical arguments in favor of the communes which will, he hopes, correct certain defects that have appeared in the working of the cooperatives. It is notable that other articles on the subject which are appearing in the Chinese press are similarly concerned with practical problems more than with ideology. One can find in the press little support for those writers abroad who have suggested that the communization movement in China has been devised by ideological enthusiasts, and that it represents an attempt by China to outdistance Russia itself on the road to communism.

It would, of course, be wrong to discount altogether the devotion of the Chinese leaders to Marxist principle; no doubt it weighed with them when they were devising the details of the communes. Their motives, however, for taking what must be a serious risk of goading the country beyond endurance, were severely practical.

It will be noticed that the writer quoted above does not claim that this is communism; in fact, later in the same article, he says explicitly that it is not, since wages are still paid on the socialist principle of 'to each according to his work,' and not on the Communist principle of 'to each according to his needs.' Besides, the arrival of communism will coincide with the advent of the promised land of earthly paradise, and the Party propaganda has not dared to tell the people of China that they have already reached that stage in their development. What then were the reasons which caused the leaders to initiate this great reorganization of the whole country?

A number of articles in the press, particularly in recent issues of the periodical, *New Construction,* have been devoted to exposing the benefits to be expected from communization, and we examine these below. In

brief, it was hoped that the communes would solve the many problems of conflict of interests (called, in current jargon, contradictions within the people) that had arisen among the co-operatives; that the large units would make possible more efficient planning, management and investment; that they would ease the shortage of man-power; and, finally, that they would destroy the family as an independent unit of society.

Shortcomings of the Cooperatives

Yueh Liang-ch'ing, in *New Construction* gives a formidable list of contradictions that had appeared within the people in the last year, contradictions between the State and cooperatives, between cooperative and cooperative and between cooperatives and individuals. Each cooperative was concerned with its own interests only, to the exclusion of the interests of other cooperatives and even of the state. Other writers give some details. The Tanshui commune, Honan Province, has recently merged forty-eight cooperatives: last winter and spring, these worked at river regulation in their own areas, constructing eighty small conservancy works, nearly all of which were subsequently destroyed by floods. Now the commune has embarked on a comprehensive scheme.

Elsewhere there was a cooperative which had iron ore, but no coal, while a neighboring cooperative had coal but no ore, and apparently nothing could be done to bring the two together until the cooperatives were merged in one commune. A State Farm near Peking with an abundant water supply refused to let a neighboring cooperative have any water: the cooperative retaliated by digging a deep well near the State Farm, so that the latter's well went dry. A mission from Peking University planted some valuable fruit trees on the lands of a cooperative, and the cooperative ploughed them up to make way for food crops.

All these were minor irritations, but when they are multiplied by the thousands of cooperatives in China, they become serious. *New Construction* admits that they had always existed to some extent, but they only became acute last year, and Yueh Laing-ch'ing agrees with this: it was the great leap, attempted simultaneously in agriculture, industry, mining, commerce, etc. which overwhelmed the cooperatives as different interests competed for investment, for land, for man-power, etc. To avoid chaos something had to be done.

A joint article by three writers in *New Construction* argues cogently from the experience of the Chai T'ang People's commune, in the Ch'ing Shui river valley near Peking, for large units, i.e. for communes. There is competition here for land, between food crops and fruit trees. This can only be resolved if fertile land is given over to the food crops, which can then be grown in sufficient quantity on less land; industry can have the less fertile land and fruit trees may be planted on the slopes of hills There is competition for investment: formerly, the thirty-four cooperatives of this area had between them over two hundred thousand yuan cash deposits, a negligible sum when divided among the thirty-four, but very useful capital when concentrated and applied under unified direction. There was competition for man-power, and no cooperative could mobilize enough

for any large-scale works: now the commune has been able to put 120,000 men to work on a water-conservancy scheme. Men can be specialized in mining, or in iron-smelting; schools and even universities (!) can be set up, and a long term plan drawn up for the development of the whole valley.

The writers of this article, though they start dutifully with a quotation from Mao to prove the superiority of the commune system, have a comparatively easy task, for they are dealing with a natural geographic unit. (They mention one astonishing fact, that 70 per cent of the working force of the commune are over fifty years of age, since the younger or middle-aged people have joined the army or moved elsewhere.) However, many of their arguments are of general application. One can understand that mining or metallurgical work was not easily undertaken within the confines of a single cooperative, and water-conservancy, irrigation and many other things—even buying and selling—would be more effectively carried out if the cooperatives would cooperate with one another. Since they would not do this, it was necessary to amalgamate them. Even Party members seem to suffer from some of the weaknesses of human nature.

One feature of communization that is greatly emphasized is the passing of ownership by the collective into ownership by the people. It is this which is seen as a step on the way to communism. It would seem to be of little importance whether the nominal ownership is vested in the people or in the collective, but what is important is the elimination of the last vestiges of private ownership by the farmers. Houses and building sites had, until recently, been privately owned; when the collective farms had been formed, the farmers had each been permitted to retain a small plot on which to grow their own vegetables; they had also kept a few trees including fruit trees, and small animals, i.e. poultry. Large animals, oxen, pigs, etc., had been taken over by the cooperative. When, however, there followed a calamitous mortality among these animals, they had been handed back to the farmers.

All these are now to be taken over by the communes. It is said that the private vegetable plots are the most fertile land, though it seems more probable that they are fertile because they have received more loving care. The farmers are said to pour more fertilizer into them and to devote too much of their time to them, so that these plots cause unpunctuality and absenteeism at public works. Besides, Yueh Liang-ch'ing argues, the private property system lingers on in the form of small private plots, private trees and privately owned animals; all these are woven into the economic life based on the family as a unit, and they reflect the traditions of capitalism and are contrary to Communist thinking.

We are given a sample of Communist thinking in *New Construction*, where a group of writers give three different methods of dealing with the question of compensating owners for private property taken over. One commune "chose the method of unconditional transition with voluntary surrender by the masses. When the commune was set up, the masses, including upper middle peasants, all asked to be allowed to contribute this

money as a gift to the funds of the enterprise."

A second commune adopted "the method of making no payment of compensation for the time being. Whether the payment will be paid in the future or not, further study will have to be made."

The third commune devised a still more ingenious arrangement. It was agreed that compensation ought to be paid, for this had been laid down in the rules of the cooperatives. However a fund was to be created for construction purposes by the commune, and each member was assessed for a certain contribution. Now, "30 per cent of the compensation due for the peasants' means of production may be used to pay to the above fund, while the balance of the compensation will be paid to the peasants each year." (Lest this last proviso might shock the comrades, it is noted lower down that further contributions to the fund must be paid this year and after.) When this scheme was explained to them, "After discussion, the masses all agreed, while the upper middle peasants did not say anything against it, except to point out how much they would have to pay."

The writers of the article discussing these three methods think that the one to be adopted depends on the political consciousness of the people in various localities, but on the whole they think the last method the best.

No suitable comment on this occurs to us, but we note that the same authors explain that the state must be compensated for the state farm which is being taken over by one commune.

Labor Shortage

It is well-nigh incredible that there should be a shortage of man-power in China, but is true that a genuine shortage has appeared and this is undoubtedly one of the main reasons for the institution of the communes. It will be remembered that the Party line last year put all the emphasis on throwing the masses into work and expected them to work miracles by their numbers and their labor. They were set to water conservancy work, irrigation, afforestation, ploughing—for want of draught animals—and above all to constructing pygmy blast furnaces and smelting iron, which incidentally involved mining the iron ore and the coal, and carrying both to the furnace.

It is little wonder that there was in the circumstances a shortage of labor, or that there was no labor available where it was most wanted, e.g. the farmers were busy smelting iron when they were wanted in the harvest field. To meet this difficulty, two remedies were devised. First, the labor force was mobilized and regimented so that it could be deployed and applied wherever it was needed. Secondly a search was made for further hands, and they were found in the households of China: the women must leave their homes and work with the men. Both objects were attained in the communes.

The newly organized labor brigades of the commune are under strict military discipline, and they are supposed to move to the task to which they are directed with warlike precision. This alone is said to raise productivity by 20 to 30 per cent. Moreover labor is profession-

alized, the tendency being for different brigades to be specialized in particular works. With the setting up of common dining rooms or messes, it is said that the meal times and rest hours for farmers and other workers are fixed; un-punctuality and idleness at work are eliminated; orders can be promulgated and arrangements for work announced during meal times. In the short interval after meals, people can listen to broadcasts, read newspapers and engage in cultural and recreational activities. The punctual meals also make possible longer working hours. According to a typical survey, working hours were increased by 30 per cent simply through the setting up of common dining rooms.

The big leap forward in socialist construction continued to demand more labor, and, Tu Jen-chih tells us, the greatest potential labor reservoir in the village is the women who have hitherto taken no direct part in social productive work. A great mass of women were still tied by family work, unable to render productive service: their liberation offers a new source of labor. In a village suburb of Peking, there were one thousand women doing household work, each in her own family; after communization, it was found that one woman could do all the work for four families, so that 750 were set free for productive labor. From 64,000 families in Hsu Shui county in Hopei Province, 69,000 women came as fresh troops for agricultural production.

Women had of course long ago been put to work in the fields. A year ago, the number of women engaged in agricultural production was put at 100 million or 110 million, but this apparently still left many at work in their own homes. Now these, too, are to be mobilized for productive work. This is achieved by the communes establishing public dining rooms, nurseries, kindergartens, old peoples' homes, mills for rice and flour, sewing teams, laundry stations, all of which do for the community what formerly each housewife did for her own family.

More important than the putting of women to work, it seems to us—and perhaps to the Party also—is the effect which this must have on family life.

Fate of the Family

The Communes are calculated to destroy all family life. Whether this was directly intended or whether it is merely what one may call a side effect of the commune system, it is impossible to say with certainty. However the prominence which it occupies in articles on the communes and the known attitude of the Party to the family lead us to think that we have here one of the primary objectives of communization. In the early years of the regime, an insistent campaign was directed against marriage and the family, with public inquisitions into family life, forcible separations, trials and imprisonments, in the attempt to enforce the Marriage Law—known amongst the people as the Divorce Law. There followed on the one hand so many suicides and murders of women, and on the other, such fierce resentment among the people that the Government had to desist from its efforts. It was the first major defeat of the Party.

At the end of 1952, the former violent methods of the Marriage Reform campaign were forbidden; the Marriage Law remained in force, but

no serious effort was made to enforce it. As we wrote some years ago: "the government and the Party have had to yield, in one of the typical Communist strategic retreats, to the general passive resistance of the population, especially of the farmers in the villages." The typical Communist strategic retreat is followed inevitably by another attack at a more opportune time, perhaps on another front, and so the Chinese family is being attacked once more. A double purpose could be detected in the old Marriage Reform campaign: the desire to recruit women into the labor force, and—more important than this—the determination that there should be no unit in the country, however small, in which the will of the Party did not enjoy primacy of control. The same double purpose is in evidence today.

A writer in *Study*, a Peking periodical, treats us to a long disquisition of the history of the family, from promiscuity in primitive times, through matriarchy to patriarchy and the enslavement of women. We are told some remarkable facts about the status of women under slavery and feudalism and arrive at length at Capitalism and Marx, who said:

"The progress of society can be accurately assessed by the social status of women." Then Engels wrote: "While women are excluded from taking part in productive labor in society and confined to housework, it is impossible for them to obtain emancipation and equality with men." Finally there was Lenin, who wrote: "petty housework crushes, strangles, stultifies and degrades woman, chaining her to the kitchen and the nursery."

(These words of Lenin proved rather unfortunate, for they were taken to mean that the work was degrading, and consequently 'landlords, rich peasants and counter-revolutionaries' were assigned to work in mess halls and nurseries. It had to be explained that the work which degrades, etc., when done in the home becomes noble when it is socialist work done in the public dining room.)

The writer concluded that the communes give the final liberation of women in China.

Another writer in the same periodical asks whether women were not emancipated at the time of liberation, and replies that of course they were, but only from exploitation by landlords and capitalists: now their emancipation is being carried further:

"Following the socialization of housework, people can eat in public dining rooms, children can be looked after by nurseries, clothes can be made by sewing teams and laundry done by laundry teams. Women can shake off the heavy burden of family affairs, walk out of the small family circle, join in social production, live an organized political life, elevate their cultural level. In short they can enjoy genuine equality with men. This is a thing which has not been realized in class society for several thousand years in the past, a thing which can only be achieved in a socialist society." Later, he explains that production is to be developed on a still larger scale, and adds "This urgently requires the liberation of woman labor power from housework, and her participation in production. In this way, the further development of collectivization of housework will

inevitably destroy still more completely the family life built on the small circle of petty, private ownership."

This last quotation is in effect an admission of the charge that is being made that communization aims at the destruction of family life, and the author flounders in his attempt to refute the charge, while not denying the fact. He says that it destroys the the capitalist family life, but "in our society the small family formed of husband, wife and children will continue to exist for a long period of time," and adds: "Speaking from the point of view of the broad laboring masses, the collectivization of housework and the socialization of life have indeed undermined the family based on private ownership; but they are indispensable, prerequisite conditions for the building up of a rich and perfect social and family life." He then makes a violent attack on the petit bourgeoisie ideas left by the old society. There are still people who cling to the small circle of family life, and are discontented with the gigantic movement of communization. He concludes his article somewhat sadly:

"However, from this we can see that in its progress this newborn collectivization of housework will inevitably encounter difficulties and pass through struggles. For, on the one hand, the ideas and habits acquired in the past cannot be eliminated in a day, and people will always be out of harmony with the new, if they view it in the light of old ideas; on the other hand a newborn thing cannot become perfect overnight; it must feel its way tentatively; this gives conservatives a pretext for their opposition. Nevertheless newborn things are invincible. . ."

The articles we have quoted are only samples of many that have appeared; all however go over the same ground and repeat the same arguments —assertions would be a better word— *ad nauseam*. But whatever the arguments, communization is in being and the communes are a reality. The work formerly done by the mothers of families, cooking, nursing of children, making of clothes, laundry work, work at the mill, are all assigned to teams in dining halls, nurseries, etc., while the women take their place in the labor brigade. That they will find themselves in the same labor brigade as their husbands is unlikely, for the men are still preferred for the heavier work. That they will eat in the same dining hall is again unlikely for labor brigades more usually eat together. That either father or mother will eat with the children is again unlikely. They will meet then when they return to their (cold) house at night, but even this is to be denied them for the movement to build common dormitories for the communes, and to pull down the peasants' houses is becoming popular.

It seems then that the family in China has been liquidated.

To anyone who knows China, this conclusion would be frankly incredible. For millenia, Chinese civilization has shown an extraordinary stability, and the foundation of that stability is beyond doubt, the well-knit family system which has persisted unchanged through all the changes of dynasty and regime. The present regime has already made a determined attack upon it and has been defeated. The Communists have accomplished much and it is perhaps possible that they may succeed in destroying the Chinese

family, but they will not do it in a few months, and therefore they have not done it in these last months of 1958. Unfortunately for their present efforts, the socialization of household work has not been carried out with anything approaching efficiency.

The People's Daily, in *November,* published several articles and devoted two Leaders to public dining-rooms and their defects. One article mentioned dining rooms which had stopped cooking owing to shortage of rice, and mentioned also shortage of oil and salt, as well as the need to provide special food for the sick, aged, infants and pregnant women. Another article deplores the fact that the cooks and staff of the dining rooms are people of suspect politics, since the work is despised and given to those under surveillance. Yet another, listing the desiderata in dining rooms, speaks of the need for proper buildings, more tables, a water-supply and some means of keeping the meals hot. The PD, in an editorial, insists on the need for vegetables (green vegetables are essential for rice-eaters) and mentions many dining rooms where no vegetable are supplied, or vegetable of very poor quality, and says moreover that the rice is often half-cooked and cold. In view of the universal shortage of vegetables it has no very hopeful remedy to suggest. In the South, it says, there is still time to plant them; further North, preserved vegetables must be used—not a practical suggestion for dealing with the absence of vegetables.

Altogether, it is evident that the substitution of common meals for cooking at home is not calculated to give satisfaction. The unsatisfactory premises for public dining rooms leads one to wonder what the provision is for nurseries and kindergartens. Nothing about these appears in the press, but one can well believe that they occupy a more prominent place in the minds of the mothers of the children than the dining rooms. The mention of the need for special food for infants is alarming in itself.

Reasons for the Communes?

Going over the reasons we have exposed for communization, they do seem to the impartial observer to give inadequate grounds for turning the whole country upside down, but the authorities are not impartial. Man exists, Society exists, in their view, for production, and more production. Anything therefore that increases production must be adopted: if larger administrative areas will help, then administrative areas must be made larger; if more labor is required, then more labor must be found. The attack on the family is another matter altogether, but no less fundamental; it is intolerable that there should be a social unit apart from the state and to some extent independent of it, intolerable that there should be a person to whom the family looks as master and guide, instead of looking to the State and the Party. The Communist Party and the Chinese family cannot continue to co-exist.

As we wrote at the beginning, the Party has taken a grave risk in introducing the commune system, and no doubt it is well aware of this. The militia organized in the countryside are not there to repel U.S. marines. Will they be sufficient to cow the 'depraved elements' whose whispers have been heard?

— *China News Analysis*

Editorial comment from Catholic Papers in the Far East —

Press Review

Malayan Catholic News

The Year's Highlights

TWO departures from Singapore during the current year were noteworthy—that of Sir John Whyatt, a sterling Catholic who had held the post of Chief Justice here for several years with distinction; and that of General Sir Francis Festing, Commander-in-Chief Far East Land Forces, who left Singapore in June to head the Imperial General Staff, the first practising Catholic to occupy that post since the Reformation.

Spiritually this metropolis had much to report. The Catholic population of Singapore went up to approximately 45,000 and it was definitely a year of progress in different fields. Many a person who grumbled as he fished round in his pockets for alms to bestow on persistently begging church-builders, had to acknowledge that the cause was worthy. How many years since half a dozen big Catholic churches had been going up almost simultaneously in the Lion City? The condition of local Catholicity was distinctly flourishing.

And it wasn't only churches that were abuilding. The Franciscan Fathers played a big role in the early days of Malacca, and now have returned officially to Malaya. This year they built a monastery as headquarters for their work in this country. Moreover, the Franciscan Missionaries of the Divine Motherhood are on the point of starting their new hospital on Thomson Rd., while the Franciscan Missionaries of Mary are about to complete their fine new hospital in Petaling Jaya outside of Kuala Lumpur.

The largest Catholic church to be opened in Malaya during 1958 was Our Lady of Sorrows in Penang. His Grace the Archbishop officially blessed it on September 9. It seats 1,000, but for the blessing at least 2,000 more people squeezed in, to occupy all standing room. The Christian Brothers got into the news with a fine new college in Seremban, on the top of Mt. La Salle, a perfect location for an educational institution.

Leading new apostolic movements for the year was the formal implementing of the plan worked out in Singapore to teach catechism and ethics in Government schools so as to combat juvenile delinquency and Communism and promote good citizenship among the younger generation. Local Catholic teachers have taken to the idea enthusiastically and have spent many hours attending lectures on how to teach catechism, while others, especially the Franciscan Missionaries of Mary have assigned their best trained personnel to turn the top floor of the Catholic Center into a permanent

catechetical exhibit. There teachers congregate to discuss ways and means of presenting Catholic doctrine better, and get books, pamphlets and charts to make their classes more exciting for the young.

The results of this new movement can be of great importance to Singapore's future, and it is hoped that soon all Catholic teachers in government schools will volunteer to take part.

Pakistan Christian Voice

A Fresh Start

THE ruthless and drastic reform of which President Ayub gave some promise has after weeks mellowed into something surprisingly benign. There is no special advantage in causing heads to roll and streets to flow with blood if a change of government can be accomplished without such concomitants. But there is a widespread belief that, in his anxiety to dispel popular fears of a military dictatorship President Ayub has been too precipitate in withdrawing the armed forces from direct participation in the administration of the country.

The President probably has very good reasons for what he has done. One explanation could be his concern that too much contact with the people would corrupt the army. During the first few days of martial law there were instances of military personnel of inferior rank lording it over civilians in a most objectionable manner. But a more obvious reason must be the President's awareness that the civilian administration—and that means from the civil service right down—though deeply tainted is yet indispensable.

The problem facing the new regime there, is the stupendous task of transforming a country criminally mismanaged for almost eight years with the assistance of those very people who have been largely responsible for the mis-management. As yet the new regime is too young to be judged by its achievements. It has recorded nothing spectacular, except perhaps in the limited field of civic discipline and in putting an effective end to smuggling and malpractices in trade.

These are merely fringe achievements. The large issues lie ahead, issues that will demonstrate whether or not the new government has the capacity to pull this country out of the colossal mess in which it finds itself today. Some of these are the issues of land reform, of increasing agricultural production, of refugee rehabilitation, and of economic stability. This government must be able to implant in Pakistanis a sense of national pride, which, in the final analysis, is the basis of security, of faith in established institutions, and of corporate willingness to contribute to the country's progress.

If the present arrangement of the old civil administration work under military supervision can accomplish these ends, it is well and good. But if it soon becomes evident that a more thorough cleansing is necessary, we hope that nothing will hinder such a purge. After all, freedom in an undeveloped and uninformed society has meaning only in terms of the satisfac-

tion of basic needs: food, clothing. shelter. If these are provided, no one is going to say that they are not worth having because the government tha rules, acts arbitrarily and without direct mandate from the people.

Hong Kong Sunday Examiner

Elections

THERE has been much news in recent months of elections from all over the world. We have had, in Rome, an election of a Pope and the proceedings there might well have been accepted as a model of efficiency and dignity, if not what the modern world is pleased to call Democracy. It is that sacred name of Democracy which is invoked to justify the strange variety of elections which are taking place elsewhere.

There were elections in China for the People's Congress; of these, we have heard little, indeed in recent months nothing, for even the authorities of the ruling Party themselves appear to acquiesce in the view that time should not be wasted on such a farce.

In these elections, held according to the customary Communist form, a single list of carefully selected candidates is presented to the voters for their approval. In China, the voting at the village level is not by ballot, but by show of hands,—an arrangement which s found to be most effective in securing unanimous approval of the selected candidates.

There are elections in Hungary too, where a whole people who have freely shed their blood to show their detestation of the Government and all it stands for, will no doubt be recorded as supporting it with a unanimous vote. In Venezuela, there have been violent protests because the ecclesiastical authorities have ventured t remind Catholics of their duties. S often, the comrades have succeede in slipping into power through th apathy of Christians that it must b most distressing for them to hav their designs exposed.

In Australia, Catholics took a de cisive, if negative, part in the recen elections and there too, the comrade and their friends are angry. France too, has had an election and th French people, who know all abou votes and elections and their defects have declared very emphatically tha they prefer not to entrust the welfar of their country to any elected parlia ment: it is significant that there also the Communists are displeased.

The spectacle of all these election does not impress us, except perhap those of France and Australia. I France the voters voted against allow ing elections to destroy the State. I Australia, less spectacularly but no less significantly, the Catholic voter took the all too rare step of thinkin before they voted.

Here in Hong Kong, there have been found people to deplore our lack of elections and of votes. Before we consider agitating for more election it would be well for us to examine whether or no we should be able and ready to make elections a blessing rather than a curse.

Calcutta Catholic Herald

Technocracy And All That

IT was bad enough, at the beginning of Free India, to propose the technician to our young men as the ideal to dream of, the example to follow, the Superman to worship. We are now told that what the Nation requires is a large number of technocrates. This use and abuse of violent hellenisms compels us to brush up the little Greek we had, to make the painful effort of trying to remember things learnt and forgotten long ago.

If we go to the root of the matter, we unearth the Greek "techne" which means are. Digging a little deeper we discover "teuchein" which is nothing else but to fabricate. Simple enough: all the jargon hurled at us has to do with fabricating things. Why not say so? We know now what is being talked about, we know what we are in for, promise or threat.

Our little boys, under the new dispensation, will be sent as early as possible to technical schools, where they will learn to fabricate things—a distinct improvement on the old system in which they were blindly following their instinct and destroying things. The unfortunate ones, too rich to be admitted into technical schools, will attend the conventional schools, where education with a technical bias will be imparted.

When the will enter institutes of higher learning, our young men, so adorned with technique or just with a bare bias thereof, will be initiated into the mysteries of technology. If they have a philosophical turn of mind, they will be allowed to delve deeper still and learn technosophy. We confess that here lies a potential danger: instead of maturing into grave technosophers, some may lose their way in the wilderness of some sort of mysticism and become technosophists, a dangerous breed.

After that, there will be a bifurcation. Those who feel called to a higher life—corresponding to what so far was called the Church, the cloth, the priestly or religious life—will pass through a suitable novitiate and be permitted to learn the tenets and dogmas of technolatry. A sublime knowledge, indeed, which will initiate them to all that reason, unaided by revelation, can know of the great God Technos and her divine consort Techne. At the end of the course there will be a suitable initiation rite, or ordination, or profession and the young levites will sally forth to preach the new Gospel of Technolatry—making full use of their constitutional rights to practise, profess and propagate the religion of today and tomorrow.

Those unworthy of so high a calling will be trained for more mundane avocations. They will be our future rulers, the technocrats. They will look down with supreme contempt on such inferior breeds as democrats, aristocrats, autocrats and plutocrats. Under their gentle and strong government (iron hand in velvet glove and all that) the country renamed Technutopia will be happy for ever after.

We cannot enter into more details. One point, of minor importance, we like to mention. The health of the

citizens will be well looked after. Technopaths will see to it. The danger of the system is that they will be kept very busy. It is forecast that a large number of the citizens will be attacked by diseases unknown to our fathers and to the men of our generation: technomania and technophobia.

Philippine Catholic Sentinel

The Bishops' Meeting

WE Filipinos are always proud that ours for centuries has been the only Christian nation in the Far East. And yet in another sense we should not feel too proud about it. The Philippines has too long been the only Christian nation in the Far East; it should have began to spread the Faith to her neighbors long ago.

In recent years a small but increasing number of Filipino priests, nuns and lay volunteers to the missions has gone out to begin this task which appears to be the appointed mission of this country by reason of the privilege it has enjoyed of being predominantly Catholic.

Another event of far-reaching importance to the Church in Asia has taken place in Manila. The Philippines was host to the first conference of Catholic Bishops in the Far East. Asia is overwhelmingly mission territory and it is significant that the man sent by Pope John XXIII to preside at the conference is the Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, the Vatican body that has jurisdiction over matters pertaining to Catholic missionary activity all over the world.

The meeting was a sign not only that the Church is keenly aware of the manifold and complex problems in this part of the world, but also that the Philippines is more than ever rising to her role as "the advance guard of the Faith in Asia," as Pope John said in his message recently.

The Ceylon Messenger

Innocents Abroad

IT is one thing to work towards the ideal of peaceful understanding with other countries, the Soviet Union included. But it is another to allow oneself to be led up the garden path—which is what the Government of Ceylon has done in permitting the Executive Committee of the World Federation of Democratic Youth to hold a meeting here.

The General Secretary of the W.F.D.Y., Mr. Christian Echard, has said that Ceylon was selected as the venue for this meeting "with a view to getting acquainted with the problems facing Ceylon youth," and that the Federation wishes to help towards the establishment of a Playground, a Library or a High School in Ceylon as an expression of good will! The

Government must be quite incredibly ill-informed and gullible if it was taken in by this bluff.

In aldressing the opening sessions of the W.F.D.Y. the Prime Minister spoke of the importance of waging a "total war" for peace, and recommended the way of international life put forward by Mr. Nehru. Our own Prime Minister was probably unaware of the fact that the W.F.D.Y. had made an earlier attempt to hold this meeting in India, and that the Government of India refused to let them do so. In reply to a question on the subject in the Rajya Sabha Mr. Nehru said it was the policy of the Indian Government "not to encourage international bodies which have political or ideological affiliations to hold their sessions in India. . . It is true it is not always easy to find out what the political and ideological affiliations of a particular body are... But where the affiliation is clear, we discourage them. In this particular matter it seems to us to be quite clear."

And indeed it is quite clear. Any reasonably well-informed person ought to know that there are two Communist Front-Organisations meant particularly to spread the Communist message among the youth of the world: the World Federation of Democratic Youth, and the International Union of Students. They work in close collaboration with each other, and are intimately associated with the notorious World Peace Council. The World Peace Council exists to direct the Communist "peace movement." And the Communist concept of peace was made clear in a directive issued by the Soviet Ministry of Defence in 1954, which said: "The bourgeois-pacifist attitude towards war which stresses the 'horrors' of all wars is alien to us. Communists are against imperialistic wars as being counter-revolutionary wars—but they are in favour of liberating, anti-imperialist, revolutionary war." Of course, all non-Communist wars are "counter-revolutionary." Lin Yutang, in his recent book on Communism, The Secret Name, caustically defines counter-revolution as "just about everything you do not agree with!"

That the W.F.D.Y. should hold its sessions here, having failed to do so in India, takes on added significance when you remember that just a year ago, at an International Communist Conference held in Moscow, a clear instruction was given to every Communist Party in Southeast Asia to push forward the technique of the United Front.

The "dogma" of the United Front was first defined at the Third Congress of the Comintern in 1921. At the Fourth Congress in 1922 Karl Radek said: ". . . the period of the united front has replaced the period of direct attack. . . It is much easier and pleasanter to smash things: but if we have not the power to do so, and if this method is necessary, we must make use of it . . . we shall crush them in our embrace." One is reminded of Lenin's advice to the British Communist Party to get itself affiliated with the Labor Party, so as to "support it as the hangman's rope supports the hanged man."

In 1926 Otto Kuusinen, then an official of the Comintern, described how this embrace was to be effected by "creating a whole solar system of organizations and smaller committees

around the Communist Party—smaller organizations working actually under the influence of the Party, although not under its mechanical leadership."

Of course it was the famous Willi Munzenberg who translated into fact this concept of solar system when he created the original galaxy of Communist Party organizations. Their purpose was to penetrate every conceivable milieu. And Munzenberg soon discovered that it was possible to deceive gullible non-Communists (whom he called the "innocents") into joining these organizations which were dedicated to purposes apparently irrelevant to those of World Communism.

The technique has been improved since Munzenberg's time, for the tactical ingenuity of the Communists is amazing, and by 1948 a new network of international front-organizations had come into being. Some of the better known among them are the World Peace Council, the World Federation of Trade Unions, The International Association of Democratic Lawyers, the Society for Cultural Relations with the U.S.S.R., the International Organization of Journalists, the World Federation of Scientific Workers, the World Congress of Doctors, the Student Labor Federation, the World Federation of Democratic Youth and the International Union of Students.

These organizations serve as faithful "transmission belts" for the policies of Moscow and Peking. To support them is to support, even if unintentionally, the cause of International communism. The late Harold Laski once said: "It is notable that, abroad, whenever the unity sought by Communists has been accepted by other parties, it is the Communist Party alone which has benefited by that unity. . . Rigid orthodoxy of aim is, among Communists, remarkably combined with elasticity of method. . . The only rule to which the Communist gives unswerving loyalty is the rule that a success gained is a method justified. The result is a corruption, both of the mind and of the heart, which is alike contemptuous of reason and careless of truth."

As for the World Federation of Democratic Youth, it has, like all front-organizations, followed every twist and turn of Moscow policy. In spite of pledging the fullest support to students in "colonial, semi-colonial and dependent countries" in their "struggle for freedom and independence," the W.F.D.Y. gave no support to those students who dared to fight against Soviet imperialism in Prague in 1948, or in East Germany in 1953. And it was strangely silent when the Hungarian people rebelled against the tyranny of Soviet colonialism in 1956. The W.F.D.Y. must think the youth of Ceylon a pretty dumb lot if they imagine they can be so easily taken in.

It is good to remember that for those who fall a prey to the tactics of the United Front, the Communists have the greatest contempt. It was Lenin himself who said: "we shall inevitably be joined by many people who are heretical—perhaps even by certain Christians, perhaps by some mystics. But we have strong stomachs—we are unflinching Marxists. We shall digest all these people." If that warning is not adequate, nothing ever will be.

Philippine Baguio-Mountain News

Bold Program

THE Young Christian Workers of the United States and Canada recently issued a bold and imaginative Manifesto aimed at securing peace and promoting social and economic justice throughout the world.

The Manifesto calls for an end to "racial conflicts, economic, social and political struggles." It asks that all men work "for effective disarmament and for the constitution of non-aggression pacts." The YCW, it says should help prepare individuals for marriage and family life by sponsoring marriage courses, days of recollection for engaged couples and by other appropriate means.

The Manifesto urges that governments and private institutions give special attention to the needs of young workers in every country, particularly in matters of apprenticeship, morality, hygiene and safety. And it recognizes the need for intensive programs designed to alleviate hunger and promote better health and adequate housing among the world's millions of underprivileged.

Perhaps the most encouraging and startling factor about this Manifesto is that it was ever written. For here are a group of young people from the so-called "beat generation" who show more responsibility and thought about the needs of the world than many of their elders. Instead of devoting their life to the pursuit of easy jobs and fast money, they are measuring up to the needs of their times. . . . . For this we can be grateful and hope that the 2,000 members in the Philippines of the international YCW attract 100 times their present membership. The entire nation, even the entire world community, would stand to gain if this were to happen.

Bombay Catholic Examiner

Report On Kerala

THE Union Government and the Congress High Command appear to regard all the reports of Communist subversion in Kerala as mere cries of "wolf, wolf." As such, the 86-page brochure, containing the report on Kerala by the Kerala Pradesh Congress Committee, is hardly calculated to make the New Delhi sceptics sit up and take notice of the onslaught against the nascent democracy in India by the Kerala Reds.

That the Communist bosses are interfering with the course of justice and that party men are intimidating Government officials are to be taken for granted. (It would be strange if it were otherwise.) The Kerala Pradesh Congress Committee cites cases in the brochure to prove that there is "defiance of law, withdrawal of criminal cases against Communists, unjustifiable transfers of police and executive officials for defying party bosses' mandates. Party office-bearers are issuing orders which have the force of law, the executive is being

subjected to intimidation by the Communist Party, and the Ministers are not behaving as impartial popular administrators, but as party leaders to further party interests."

All this is the Communist way of carrying on the government of a State and any one, at all conversant with it, will readily believe the charges made by the K.P.C.C. The activities of the Communist Party workers are directed towards the attainment of the objective of securing perfect sway and dominance over the social, economic and political life of Kerala. The immobilization of the police, the discrimination against non-Communists, the biased view of industrial disputes, the activities of the "agit-prop. (agitation-cum propaganda) machinery of the Communist Party, etc.—all these are a stranglehold on Kerala, where the Reds are determined to hang on to power till the next elections, when they expect to find them in power also in West Bengal and, perhaps, in Andhra and Bombay.

The Red menace to India's freedom is real and constantly growing. Can the Union Government discard its Hamlet like policy—"action sicklied over by the pale cast of thought"—and deal like a man of mettle with a terrible evil?

Tokyo Catholic Weekly

The Church And Social Action

WITH the amazing development of the technical side of our culture, it has become very easy to organize people and put them at various kinds of activity. Actually, every country in the world has numerous organizations which cover all phases of human life. Almost all of them work closely with organizations of the same kind in foreign countries and often hold international meetings to facilitate cooperative activities. The Catholic Church is not an exception. It tries hard to keep abreast of this world-wide tendency by giving full play to its universality —that is just what the word "Catholic" means—and by establising many organizations to promote its beneficial social work and make it more effective than ever.

Japanese Catholics, though few in number couldn't stay immune to the tendency, but have also established many organizations and work very actively in the various social fields. The situation in Japan, however, is a little different from that in other countries. In a word, our Catholic organizations still lack close warp and woof relations among themselves. Our first task is to systematize their respective movements both on a mutually interacting basis.

The social activities of the Catholic Church used to be divided into two groups according to the nature of their aims. One group concerned the practice of love; the other the establishment of justice. Philanthropists belonged to the former group, while members of Catholic Executive Associations, Catholic Labor Movements, etc., belonged to the latter.

But now society is much too complicated to allow us to separate love

and justice in such a simple manner. Social and political organizations which before were never looked upon as being in the domain of love are now being identified with love. On the other hand, philanthropic work, which was considered to be completely identified with the practice of love is now being socialized, as the social security system develops.

What's more, we should not overlook the fact that in the domains of politics and the technical sciences men are now asking for love. Those groaning under the pressure of communism are seeking the politics of love and the science of happiness with all their hearts. The same is true of all who are exposed to the danger of H-bombs and A-bombs. What is important is the spiritual attitude of politicians and scientists.

The love of men for their community is most badly needed. They should not think only of justice and rights. They cannot afford to be slow to love and to better their community. It is in this sense that "civic love" must be emphasized. Certainly this close relationship between love and justice must be reflected in the social activities of the Catholic Church.

One of the mistakes of our times is over-emphasis on the power of organizations. Organizations are important, of course. But, we must never forget that the driving force of any organization comes from the individuals who compose it. This is as true of Catholic organizations, as any other. We must be careful not to become entirely preoccupied with maintenance and development to the neglect of the members' activities. We must also take care to respect the independence of organizations. Each has its own aim, its own field, and its own policy.

We sometimes witness the marvel of one zealous individual doing more to affect people for good and establish the kingdom of God than organizations of hundreds of members do. When we realize that one Christian who is earnest and sincere is more influential than hundreds of lukewarm ones, we must conclude that what carries forward the work of an organization is not the organization itself, but the zeal of the individual members.

Where do you think the great Christians of our times, such as Charles de Foucauld and Reiko Kitahara obtained their overflowing zeal? It sprang from fountains deep in their hearts—their love for God and men. Any other motive than this, will both spoil the purity of our activity and obstruct the establishment of the Kingdom of God.

We must also also take care that our zeal be guided by the teachings of the Church and matched by a truly Christian life, strengthened by God's mercy and purified by prayer. Christ showed us a perfect example of what Christian social activity should be. Our social activity must therefore be a modern version of the "Imitation of Christ."

In vain will you found missions and build schools, if you are not able to wield the offensive and defensive weapon of a loyal Catholic Press. . .

— Pope St. Pius X

NOTES AND INFORMATION

CRS-NCWC Is Leader Among Private Relief Agencies

CATHOLIC Relief Services—National Catholic Welfare Conference sent more relief supplies overseas during the past year than any other private American agency.

A State Department report said CRS-NCWC, U.S. Bishops' relief agency, sent supplies totaling $15,998,112 during the fiscal year ending last June 30.

The second ranking private organization was Church World Service Inc., which sent $4,171,828 worth of goods overseas. Third was Care which sent $3,218,492 worth.

The State Department said the 24 U.S. voluntary agencies in the field shipped a total of $128,769,930 in supplies abroad. The supplies—chiefly food, clothing, medical supplies and hospital equipment—went to thirty-five foreign countries.

Leading the list of recipients was Italy, with $28,423,480. Next followed Korea, with $20,730,636, India with $11,028,536, and Yugoslavia with $10,016,832.

In the past six years the voluntary agencies have sent $670,490,000 worth of supplies overseas, the Department said.

The government's foreign aid agency, the International Cooperation Administration, helped the program of the private agencies by paying ocean freight charges. During the year ending June 30 they totaled $25,886,734.

Only 10 Per Cent of the World's Catholics in Asia and Africa, Survey Shows

ALTHOUGH the peoples of Asia and Africa represent approximately 65 per cent of the world's population, the two continents hold only a little more than 10 per cent of the earth's estimated half-billion Catholics.

This was revealed in a survey based on statistics gathered by Fides, news agency of the Sacred Congregation for the Propagation of the Faith in Rome.

Catholics in Asia and Africa now number 53,544,847 in a total population of more than 1.75 billion. This is an increase of over 1.5 million, or close to three per cent, in the number of Catholics in those areas since 1956.

Catholics in Asia number 32,367,672 compared with 31,993,993 two years ago. In Africa the faithful number 21,177,175 compared with the 1956 total of 20,018,531.

In the Asian and African territories subject to the Congregation for the Propagation of the Faith—which comprise most of the continents' areas—there are also 3,442,736 catechumens, 2,958,143 of whom are in Africa.

Pope Warns Against Prejudice Toward Modern Liturgical Art; Says He Personally Favors It

HIS Holiness Pope John XXIII warned here that people should not be prejudiced against modern liturgical art just because it is modern.

The Pontiff added that he personally favors it.

He noted, however, that one cannot encourage the "mad forms" of art because of the fact that they are no longer art.

The Pope addressed his remarks to a group of founders and directors of the International Institute of Liturgical Art. Located in Rome, the Institute seeks to stimulate and demonstrate the use of good taste in contemporary liturgical art.

Its latest project was providing the Cathedral of the Immaculate Conception at Manila with almost every object of art placed in the new church dedicated on this past December 8.

All statues, altars, mosaics and decorations for the cathedral were made in Italy and shipped to the Philippines by the Institute.

The Pope said that he personally likes the new forms of art in their healthy expressions. He noted that there are "works which some time ago were not considered beautiful by the public in general, and which are now more readily appreciated.

"Art, when inspired by truth and beauty and when animated by a true spirit of Faith, has a legitimate function, he declared.

The Pontiff added that promoters of art will always find him ready to help and give his support, as did his predecessors in general and Pius XII in particular.

Noting that art is a source of spiritual inspiration, the Pope said that it gives a preview and a foretaste of what happiness there will be in Paradise on seeing God and His Heavenly Mother face to face.

He concluded that art therefore represents an inducement to live properly and a reminder of the higher destiny of eternal happiness.

The group presented the Pontiff with two crucifixes, one of silver and another which won a prize at last year's Venice biennial exhibit of modern art. The Pope kept the first and donated the second to the city of Venice.

Far East Bishops Provoke Soviet Radio Reply Charging U.S. Missioners with Subversion

THE statements on communism and social justice issued by the Bishops of the Far East following their week long conference in mid-December have provoked the Soviet radio into one of its attacks on the Church.

In an English language broadcast as part of its "African service," Radio Moscow said sardonically:

"Pope John XXIII sent his representatives to Manila led by Cardinal Agagianian. For weeks the holy

fathers were secluded from the sinful world behind the closed doors of the seminary. No one could guess what the prelates were about until a great cry was heard coming from the university (of Santo Tomas)—fire!. . .

"What the missionary conference dealt with was the fire with which communism allegedly threatens the Far East. The affair was organized on a bread scale. The preliminary meeting was followed by sessions of working committees. In short, it was just like a gathering of the leaders of the SEATO (Southeast Asia Treaty Organization) military bloc."

Radio Moscow also said that "the Catholic Hierarchy, which openly supports colonialism and preaches the fight against communism has long been in favor among U.S. ruling circles." Tossing in a gratuitous reference to Father Avery Dulles, S.J., son of the U.S. Secretary of State, it continued:

"One of Mr. Dulles' sons has become a Catholic and is now an eminent leader of the Jesuit Order. It is widely known that U.S. missioners have repeatedly been incriminated in open subversion against the Asian countries. In India, for example, they have incited the Naga tribes to rise against the government. Jesuit priests have carried on subversion against People's China."

Pontiff Says Catholic Action Must Work to Spread Priest's Influence Beyond the Church

HIS Holiness Pope John XXIII said here that Catholic Action has been called on by God to spread the influence of the priest beyond the Church by means of selected laymen

Speaking to a group of Sisters who work with the girls' section of Italian Catholic Action, the Pontiff spoke of the concept of Catholic Action as "one of the modest modern forms of apostolate."

He stressed that its energies should be placed at the service of the bishops. He also noted that the saying "the clergy must come out of the sacristy," must be understood in the proper sense.

The Pope said the irreplaceable mission of the priest is exercised in the Church, and that Catholic Action's mission is to extend the priest's influence beyond the Church.

During the same audience the Pontiff told members of the Italian Federation of Recreational Activities that their organization has a valuable function in life.

He urged his hearers to teach people how to entertain themselves without offending God, and thereby make use of distractions as a means of living better, rather than seeking to live for pleasure.

Vatican Daily Sees Church and Socialism Opposed in 'Essential Principles'

AN "antithesis concerning essential principles" exists between Christianity and socialism, according to a front-page editorial in L'Osservatore Romano, Vatican City daily.

Without referring directly to the recently concluded congress of the Italian Socialist party at Naples, the editorial made clear it was referring to all who conceive of socialism as an acceptable political movement. During the congress socialist delegates appealed to Catholics to join them in establishing a socialist government in Italy.

The editorial referred to a Church-approved meeting in Munich of scholars and statesmen last year, which came to the conclusion that there is no point of convergence between the Church's social doctrine and socialism.

Citing Pope Pius XI's denunciation of Socialism in his encyclical "Quadragesimo Anno," the paper went on to say: "Despite clear papal teaching some people, excessively concerned with immediate practical considerations, would think of shelving principles at least temporarily."

It said that "the truth is that though socialists may sometimes have recourse to the Gospel, in reality they distort its meaning, and between Christianity and socialism there is an antithesis concerning essential principles."

Among the opposed principles were listed concepts of the state, the relation among classes, the attitude toward religion, and toward marriage, life and the principles of education and teaching.

"The deep-rooted reason for these fundamental differences resides in the fact that Socialism does not attach any importance to the supernatural order," the paper said.

Turning to modern socialism, it added: "These days socialism outstretches two hands: one, in the name of the unity of the working classes, wants to hold fast to the hand of the Communist; the other is stretched out toward Catholics, not only by those whose who although linked to Communists profess to espouse the cause of democracy, but also by those who want to be with the Communists in everything. . ."

The editorial referred to those "few naive people who may labor under the illusion that they are using them (the socialists) for their own ends." It is they "who are being used as more or less unknowing instruments," the editorial warned.

Say Relief Work Must Consider Spiritual and Moral Needs as Well as Material Necessities

THE concept of relief work must include the moral and spiritual and not be limited only to economic and material forms, representatives of two prominent Catholic groups stated in Rome.

This was the final motion passed by delegates attending a national con-

vention of the Pontifical Relief Organization (POA) and the National Organization of Religious and Moral Assistance to Workers (ONARMO).

The delegates discussed the specific nature of assistance and concluded that for both organizations the concept must include "any kind of help which permits or facilitates that human and social overcoming of difficulties connected with needs, any kind of needs. It must therefore not be limited to only economic and material necessities, but also embrace moral and spiritual needs."

The POA, operated throughout Italy under the direction of the Holy See, specializes in relief and emergency disaster work, often working closely with Red Cross units and various state agencies. ONARMO, an affiliate of POA, works with laboring men and in industrial areas. Both organizations are headed by Msgr. Ferdinando Baldelli.

Delegates to the convention promised the cooperation of their organizations in the formation of a new program of relief and assistance under the present-day Italian legislation.

They also recommended bringing up to date the technical and organizational side of relief and assistance programs and their projects for the adolescent group. In line with this motion the convention proposed that POA establish a national center for professional training.

New Mission Atlas

THE Sacred Congregation "de Propaganda Fide" has recently published an atlas of the missions that are dependent upon that Congregation. The new work entitled "Atlas Missionum" was printed by the St. Gabriel Press (Modling, Vienna, Austria) of the Fathers of the Society of the Divine Word. It was compiled by the celebrated cartographer Rev. Henry Emmerich S.V.D.

The work, in 34cm by 50cm format, is presented in attractive form bound in cloth with the shield of the Congregation of the Propagation of the Faith and the title "Atlas Missionum" in gold. It consists of forty-four maps which show the territorial limits of ecclesiastical circumscriptions and provinces, mission centers, major seminaries, Catholic universities and university colleges. Everything possible was done to make the "Atlas Missionum" useful for ready reference.

A first page gives the meaning—in English, French, German, Italian, Latin and Spanish—of the conventional signs used. The first two pages are a World Map which serves as a very practical geographical index to the Atlas for a reference number is given near each country so that a particular map may be found without difficulty.

The volume may be ordered from the Direzione Nazionale della Pontificia Opera della Propagazione della Fede, Via di Propaganda Ia, Rome; the price is U.S.$18.

Pope John Composes Prayers for Persecuted 'Church of Silence'

HIS Holiness Pope John XXIII has composed a prayer for the Church of Silence now undergoing Communist persecution.

A translation of the text of the prayer follows:

"O Jesus, Son of God, You loved Your Church and You gave Yourself for it so as to sanctify it and to enable it to appear before You glorious and immaculate (cfr. Ephesians 5, 23-27). Consider again with mercy the afflictions to which Your mystical spouse is subjected in some parts of the world, but particularly now in the great nation of China.

"You see, O Lord, the snares which threaten the souls of Your faithful and You know the calumniating insinuations brought against Your shepherds, Your ministers and Your faithful followers who eagerly desire to spread the truth of the Gospel and Your kingdom which is not of this world. How insistent and pernicious are the attempts to tear the seamless robe of Your spouse, the Church—one holy, Roman, Catholic, apostolic—separating Hierarchy and local communities from the sole center of truth, authority and salvation, the Chair of Peter.

"Before the spectacle of such grave evils we ask of You above all forgiveness for offenses perpetrated against You. Indeed, the words You spoke to Saul of Tarsus on the road to Damascus—"Saul, Saul, why dost thou persecute Me?" (Acts 9.4)—may well be repeated again today as has happened in the course of recent and past history.

"We always trust in the efficacy of the sublime words which You spoke to the Father from the Cross. "Father, forgive them, for they know not what they do" (Luke, 23,34). In the same way as Your sacrifice is the source of universal salvation, so may the martyrdom which the Church, Your spouse and our mother, suffers in various regions be salutary to all men through Your grace.

"Oh Prince of Peace, may the bishops and the priests, the Religious and the laity be always and everywhere "careful to preserve the unity of the Spirit in the bond of peace" (Ephesians 4,3). May Your almighty strength defeat every human calculation, that shepherds and flocks may remain obedient to the voice of the only universal shepherd, the Roman Pontiff, who feels in his heart the responsibility of that supreme command of love, "Holy Father, keep in Thy name those whom Thou has given me that they may be one even as We are one" (John 17,11).

"And lastly, Oh our Savior, cast a glance of approval on the merits and prayers of Your mother and ours, the august Queen of the Missions and the Universal Church; on the toils, on the sacrifices and on the blood of innumerable heralds of the Faith, who have given You everywhere and still give heroic testimony. And mindful above all of Your Precious Blood, shed for many as the remission of sins, give Your peace to China and to the whole world, since in no one else is there hope, victory and peace if not in You, Our Lord and immortal King of the centuries and of the people."

Book Reviews

Scratches on Our Minds

American Images of China and India.

By Harold R. Isaacs. 416 pp. John Day. 1958. US$6.75.

What kind of ideas do Americans carry about in their heads regarding the people of China and India? Where did our notions come from? How have they changed in the past? How are they changing now?

Mr. Isaacs, who is a research associate for the Center for International Studies at the Massachusetts Institute of Technology (the sponsoring agency for this book), set himself the task of answering these questions. He interviewed 181 Americans who occupy important places in our society—businessmen, government officials, journalists, educators and missioners. The results are shown in this unusual, thought-provoking report.

The "scratches" regarding China are deeper and more lasting than those about India; and in the great majority of cases our impressions of the Chinese as a people appear to be more sympathetic. But even here, it is abundantly clear that cliches—whether based on schoolday memories, sermons, old books, magazine articles and films —play a greater role than true factual knowledge.

Nor Scrip Nor Shoes

By John H. McGoey. 280 pp. Little, Brown. 1958. US$4.00.

As a boy growing up in a large, friendly family in Toronto, Father McGoey felt a calling to the priesthood and the foreign missions. So it was natural that he should join the Scarboro Foreign Mission Society o Canada. In this appealing autob ography he tells very simply what hi vocation has meant to him and ho his faith in God has carried hir through hard times. He gives a goo picture of his life as a seminarian wit its trials and self-discipline and als its moments of fun.

When he reached China in 1939, h was appalled by the poverty and lac of sanitation, and by the problem learning a difficult language. His mi sion post, Lishui, was under con tinuous bombing from the Japanes for two and a half years; and afte that Father McGoey and his associate were forced to flee into central Chin to avoid the Japanese occupatio troops. The trip was a tremendou ordeal which permanently undermine his health. After the war he suffere a series of illnesses, including cance Despite his handicaps, the autho finally persuaded his superior to as sign him to a small parish in th Bahamas, where he has continue serving God and his fellow man.

The Folk Arts of Japan

By Hugo Munsterberg. 168 pp. Charle E. Tuttle. 1958. US$6.75.

An American specialist on the ar of the Far East who has lived for four-year stay in Japan has writte this unique study of the folk arts o the Japanese. The text has a wid range, extending from an introductor discussion of what constitutes folk ar to an account of the folk-art move ment in contemporary Japan. It i well presented and well arranged, th sort of book to keep at hand for read

reference, and its wealth of illustrations will make it of interest to many readers.

Among the topics considered are the following: pottery, baskets, lacquer ware, objects in wood and metal, toys, textiles, painting, sculpture and peasant houses. This stimulating book is particularly recommended for school libraries. It's a worthwhile acquisition.

Reviews in Brief

The Burma Road to Pyidawtha

By Agnese N. Lockwood. 68 pp. Distributed by Columbia University Press. 1958. 25 cents.

"Pyidawtha" is the Burmese word for the happy land. In this latest booklet sponsored by the Carnegie Endowment for International Peace, Mrs. Lockwood describes the new kind of industrial welfare state which the Burmese hope to bring into being. She shows how the leaders of Burma are striving to combine the spiritual values of their Buddhist heritage with the blessings of modern technology. This is a brief but interesting survey of Burma's development since the country become independent of Britain in 1948. The Burma Road to Pyidawtha is a publication in the International Conciliation series designed to give its readers factual statements on world problems.

Problems of the New Commonwealth

By Sir Ivor Jennings. 114 pp. Duke University Press. 1958. US$2.50.

The British Commonwealth of Nations has now four Asian members—India, Pakistan, Ceylon, and the Federation of Malaya. What effect will the addition of these new nations with their ancient, non-Western traditions have on the "old Commonwealth," where the linguistic, cultural, and racial backgrounds are predominantly Anglo-Saxon? This question is examined by an English barrister and educator who was at one time Principal of the Ceylon University College and helped to draft the constitutions for independent Pakistan and Malaya. Asian specialists will welcome this reasonable book for the light it throws on concrete political and economic problems of the new nations.

Les Aborigenes de Formose

By Most Rev. A. J. Verineux. 54 pp. Bulletin de la Societe des Missions Etrangeres. 139 Pokfulum Road, Hong Kong.

The aboriginal tribesmen of Formosa, their traditional way of life and the progress among them of Christianity are well described in this booklet by the Administrator Apostolic of Hwalien, Bishop Verineux, who was forced by the Communist occupation of China to transfer his missionary work to the eastern coast of Formosa.

Under the author's able direction the Hwalien Mission has made remarkable headway in reaching Taiwanese and aborigines alike. One of the reasons for the mission's success is clear to anyone who reads this work. Bishop Verineux has a great apostolic affection for his sheep, and he has taken the pains to acquire considerable information on their customs.

Mission Chronicle

CEYLON

YOUTH DELINQUENCY BECOMING INCREASINGLY GRAVE PROBLEM IN CEYLON, PRELATE DECLARES

BAMBALAPITIYA, Ceylon — A Bishop here has declared that attack on the sanctity of the family and the intrusion of party politics into schools are fanning the flames of juvenile delinquency in Ceylon.

In a speech at St. Peter's College, Bishop Edmund Peiris, O.M.I., of Chilaw noted that the youth problem has become more serious within the past six years. In will become still worse, he prophesied, if active politics are introduced into schools by lowering the voting age.

The Bishop was referring to a recent proposal suggesting that the voting age in Ceylon be lowered to eighteen.

Bishop Peiris pointed out that it would be wrong to put all the blame for delinquency on the youngsters. In the last analysis, the prelate declared, "juvenile delinquency is public delinquency."

He said much of the blame falls on the people who build an evil environment around youth.

"The sanctuary of the home is invaded by forces which prevent the family from exercising its traditional control over children," the Bishop declared. He said the efforts of "spiritual direction" made by the family are frustrated by what the children see and hear at school and on the streets.

The Bishop listed six principal examples of adult abettors of delinquency. Gang leaders are the "culture bearers" of delinquency, he said. Careless voters help by creating a class of corrupt officials. They bring down the standards of public life, the Bishop said. When young people see their elders behave with such callous disregard of public morality, they lose respect for all morality, the prelate added.

Teachers who fail to inculcate in the minds of their students the right principles of morality are in the same class, Bishop Peiris went on. "Since there can be no moral stability without religion, it is only teachers who believe and practise their faith that can give their pupils the correct moral training," the Bishop declared.

The Bishop also castigated journalists who present news in such a way as to throw glamor on crime and vice. He branded producers of immoral films and authors and publishers of indecent literature as "assassinators of the soul."

The sixth offender, said the Bishop, is the creator of slums which breed delinquency. "Slum perpetuators who by their greed wring the life saving

from their under-privileged tenants and, at the same time, let the slum neighborhoods deteriorate to a sub-human level are of the category of delinquent adults," the Bishop said.

Bishop Peiris called on Ceylon citizens to make a concerted fight against "all enemies of our human nature."

FORTY PREACHERS JOIN SPECIAL MISSION DRIVE IN CEYLON

COLOMBO, Ceylon — Archbishop Thomas B. Cooray, O.M.I., of Colombo blessed forty priests taking part in a several weeks long evangelization drive in seventeen parishes of this city.

The Archbishop called for the special mission in an effort to tone up Catholic religious life in Ceylon. The group includes members of the Redemptorist Order and the Congregation of Oblates of Mary Immaculate, as well as diocesan priests of the Archdiocese of Colombo and the neighboring Jaffna Diocese. They are preaching in Singhalese, Tamil and English —the three languages in use in Ceylon.

CHINA

CHINESE PRIEST ORDAINED BY EXILED BISHOP-UNCLE

PHILADELPHIA — Father Thomas Mary Yuen, a native of China was ordained here by his uncle, Bishop Joseph M. Yuen, exiled Bishop of Chumatien, Honan, China.

Father Yuen studied six years at the college of the Sacred Congregation for the Propagation of the Faith, Rome.

He is the third priest of his family to study there. Father John Yuen, uncle of Bishop Yuen, was ordained there in 1907, and Bishop Yuen was also a student there.

Father Yuen will return to Rome to study for a degree in sacred theology.

CARDINAL AGAGIANIAN MAKES 2-DAY VISIT TO HONG KONG CATHOLICS

HONG KONG — His Eminence Gregorie Pierre XV Cardinal Agagianian paid a two-day visit to the thousands of Catholics here, many of them refugees from Red China, who are under his jurisdiction as Pro-Prefect of the Sacred Congregation for the Propagation of the Faith.

The Cardinal interrupted his return trip to Rome from Manila, where he was the Papal Legate to the Conference of Far Eastern Bishops, to pay his respects to the Milan Foreign Missioners on the occasion of the centenary of their arrival in Hong Kong and the burgeoning growth of the Catholic Church here.

Accompanying the Cardinal on his visit were Archbishop Anthony Riberi, Apostolic Internuncio to China; Archbishop Joseph Cordeiro of Karachi, Pakistan, and Father John Manning, Maryknoll Missioner from Boston, Mass., serving as the Cardinal's private secretary.

The visit was crammed with twenty three blessings, dedications and dinners at which the Cardinal presided. The highlight was the formal opening of Raimondi College. The new 14-story College was built as a monument to the century of apostolic labor per-

formed by the Missionaries of SS Peter and Paul in Hong Kong.

Another highlight of the Cardinal's visit came with the blessing of a new church at Un Long, a parish extending along the border of Communist China. Cardinal Agagianian was visibly moved by the thousands of Chinese who had gathered within sight of the Red China border to pledge their loyalty to the Holy See by saluting and cheering him as he passed by.

From Un Long, Cardinal Agagianian journeyed to the Tung Tao Tsuen refugee resettlement area to dedicate the new Bishop Ford Memorial School there. The school was built by Father Howard Trube, Maryknoll Missioner from New York City to care for some two thousand refugee children in his parish.

Leaving Hong Kong, Cardinal Agagianian remarked to Bishop Lawrence Bianchi of Hong Kong, "It has been a short visit but I shall have long memories and a deep affection."

CAIP HEAD OPPOSES MEMBERSHIP IN U.N. FOR CHINA REDS, ISSUES INDICTMENT OF PEKING REGIME

WASHINGTON — The President of the Catholic Association for International Peace has accused the Chinese Communist regime of denying the Chinese people "the most elemental of human rights, including religion, and even life itself."

Harry W. Flannery, CAIP President, made the charge in a 10-point indictment of the Peking regime, issued in opposition to proposals that it be admitted to the United Nations.

"Can anyone seriously believe, on the basis of the record, that Communist China will live up to any of its obligations (as a U.N. member)?" Mr. Flannery asked.

He proposed ten points which he said should be considered by anyone backing U.N. membership or U.S. recognition for the Chinese Reds. They are:

1) "The charter of the United Nations ... sets forth that its members must be peace loving."

2) A 1951 resolution of the UN General Assembly indicated the Chinese Communists as aggressors for their part in the Korean war. "This designation still stands."

3) "Communist China also aided aggressors in Vietnam and has attacked the islands of Matsu and Quemoy . . . Communist China declares that it will take Formosa by force if necessary, thus threatening further aggression."

4) "The Communists gained control over the 600 million people of China by force. They were able to succeed because the Soviet Union turned over to them the vast military supplies taken from the Japanese in northern China, after the United States had defeated Japanese imperialism."

5) "The people of China have not been given the opportunity of choosing their own government..."

6) "Admission of Communist China to the United Nations would

threaten the Republic of China, now exiled on Formosa." It would jeopardize both the Chinese Nationalists' control of Formosa and their place on the UN Security Council.

7) Admission of Red China to the U.N. would endanger Hong Kong, Cambodia, Thailand and other countries in the area.

8) U.N. admission for the Reds "would affect the status of 12 million overseas Chinese in southeast Asia." This is turn might pose "a new threat" to the non-Communist governments of Malaya, the Philippines, Indonesia and other countries where the overseas Chinese are influential.

9) "Admission of Communist China to the United Nations would threaten the freedom of refugees from Communist China..."

10) The U.N. charter obliges its members to protect such basic human rights as freedom of religion opinion speech, assembly, fair trial, property, education and participation in government, "Yet the leaders of Red China have consistently and continually violated the basic freedoms of the Chinese people."

In this regard, Mr. Flannery called attention especially to "the tragic situation of Christian missioners on the China mainland, the persecution which they and their people have so long endured at the hands of a relentless and godless regime."

U.S. PRIEST ELECTED TO POST IN HONG KONG NEWSMEN'S CLUB

HONG KONG — Father Morgan J. Vittengl, N.C.W.C. News Service Correspondent here, has been re-elected to a second term as an officer of the Hong Kong Foreign Correspondents' Club.

Father Vittengl, a Maryknoll missioner, will serve as treasurer. Elected at the same time were Greg MacGregor of the New York Times, president; Robert S. Elegant of Newsweek magazine, vice president; and Bert Jones of the London Daily Express, secretary.

CATHOLICISM SEEN SURVIVING WITH 'MYSTERIOUS TENACITY' IN COMMUNIST-RULED CHINA

VATICAN CITY — There is evidence that the roots of Catholicism are holding on with "mysterious tenacity" in Red China, according to L'Osservatore Romano.

The Vatican City daily did not reveal exactly what this "evidence" is. However it indicated that some information, though rare and meager, is coming out of Communist China.

L'Osservatore's editorial was written by Federico Alessandrini, assistant director of the newspaper who specializes in news from behind the Iron and Bamboo curtains.

The paper pointed out that persecution of the Church in Red China consists in violent pressure to force Catholics to assume a schismatic attitude.

It noted that the climate in which these Catholics are forced to live "does not justify the apostasy of some of them, although it may explain it."

The paper stated that "Chinese Catholics need the prayers of all their brothers throughout the world."

"Only God can help them in the terrible trials to which they have been subjected for so many years, and in the psychological and physical tortures which they have had to endure without relief," the paper added.

U.S. LINER'S CREW GIVES GIFT TO BLIND CHILDREN

HONG KONG — Crew members of a United States ocean liner presented $311 to "Honeyville," a Catholic home for blind children here.

The gift was from members of the Marine, Cooks and Stores Uion aboard the American President Lines' S.S. President Cleveland. Msgr. John Romaniello accepted the gift for the Home in a ceremony at the Catholic Center.

The sum represents half of a collection taken up by the crew members for charitable projects at ports of call. The balance of the collection, another £311, is to be given to the Boys Town, a Catholic welfare project in Kobe, Japan.

POPE CALLS ON ROMAN PEOPLE TO JOIN HIM IN PRAYERS FOR CHINA'S PERSECUTED CATHOLICS

VATICAN CITY — His Holiness Pope John XXIII has asked the clergy and people of Rome to join him in prayers for Catholics persecuted for their Faith. He particularly asked for prayers that Chinese Catholics be saved from a schism.

The Pope made his request in a letter to His Eminence Clemente Cardinal Micara, the Pontiff's Vicar for the City of Rome. He stated that he wanted to make the occasion of his scheduled visit to the Basilica of St. Paul-Outside-the-Walls on that date "a source of prayer and inspiration for Our brethren in Faith who in certan countries suffer torment and abuse for the Holy Name of Jesus, and particularly the Catholics of China."

The Pope recalled that since his election as Pontiff "We have not failed to lay special stress on the anxiety and fear of Our heart for the fate of all Our sons who suffer unfair persecution. In a special way, as We said in the address of Our first consistory, We were daily anguished by the thought of the so difficult and serious position of the Chinese clergy and faithful, exposed not only to painful and prolonged tests but to the downright danger of a fatal schism."

Mention of the word schism led the Pope in his next paragraph to declare "it would have been Our wish never to have pronounced the painful word but sad reality has led Us to do so because, as We have said, the Supreme Shepherd cannot remain silent and moved in the face of the threatened loss of an elect part of his flock, rich in ancient and very noble culture and in exquisite gentility of soul."

The Pope then noted that he had already promised his own prayers that there might be kept away "from these faithful the feared misfortune of the separation from this Apostolic See," and that he had also invited the world's bishops to promote prayers for the same purpose.

Now, he said, he was turning "to the beloved people of Our diocese" to him in prayer at the Ostiense Basilica where the remains of the great Apostle of the Gentiles are kept, "to give a dutiful proof of concern and solidary with the brothers of China."

The Pope said that the ceremony at St. Paul's would include fervent supplication to ask comfort for the suffering and "acts of penance and expiration will be offered to the Lord for reparation of the spurning of Divine Laws, and so that every turbulent threat may be removed from that community."

The Pontiff added that this communal prayer will vividly remind the Romans of the truth of St. Paul's saying that Christ suffers again in every Christian who is subjected to hard trials. Moreover, he said, this communal prayer will be a concrete sign "of the sweet bonds which link various members of the Mystical Body and will serve to comfort and encourage our Chinese Catholic brothers to persevere in the love of Christ and of His Church."

ARCHBISHOP EXPELLED FROM CHINA DEAD AT 80

SUECHTELN, Germany — Archbishop Theodor Buddenbrock, S.V.D., Archbishop of Lanchow, in China's Kansu province, who was expelled by the Chinese Communists at the beginning of 1953, died here (January 18) of a heart attack at the age of 80.

The Divine Word missionary prelate had been serving in his native diocese of Muenster since his expulsion from China. Death was understood to have been caused by an embolism brought on by an accident several months ago.

Archbishop Buddenbrock, a bishop since 1925 and Archbishop of Lanchow since 1946, had gone to China as a missioner in 1905, the year of his ordination. Imprisoned by the Communists at Christmas time in 1951, his several public "trials" in China and the rigors of prison life made him so seriously ill that he was returned to his residence, under strict house arrest several months later. He was under arrest eighteen months in all before he was finally expelled.

On returning to Germany he was awarded the Great Cross of the Order of Merit, one of his country's highest decorations. In accepting it at the mission house of the Divine Word Fathers in Siegburg, where he lived, Archbishop Buddenbrock said:

"This honor is also imparted to the Chinese peoples. They may be assured that, despite everything, we extend our hand to them in genuine love. We are devoted to them, unto death if it be necessary."

ILLICIT CONSECRATION OF FIVE MORE BISHOPS REPORTED IN RED CHINA; BRINGS TOTAL TO TWENTY

HONG KONG — The reported consecration of five more "patriotic" bishops in Red China brings to twenty the total of these illicit consecrations.

The Communist newspaper Sin Hunan Pao reports that five priests were consecrated to the episcopate in Changsha cathedral during an "assembly of protest" held by the so-called Patriotic Association of Chinese Catholics against Pope Pius XII's

encyclical Ad Apostolorum Principis. In that encyclical, issued last summer but not made public until it was known to have been circulated among the bishops and faithful of China, the late Pope denounced the illegal consecrations, and formally condemned the "patriotic association" as an organization which aims "at making Catholics gradually embrace tenets of atheistic materialism by which God Himself is denied..."

Sin Hunan Pao reported that the protest meeting was held from October 22 to 26. It described the consecrations and listed the priests consecrated bishops as Fathers Hiong Teh-lien, Yang Kao-chien, Kuo Tse-chien, Ly Chen-lin and Ly Shu-jen. The paper listed their respective dioceses as Changsha, Changteh, Hengyang, Lihsien and Yoyang.

(Actually, Changsha is a metropolitan archdiocese, and its suffragan dioceses include Changteh and Hengyang. The legitimate Archbishop of Changsha and the Bishop of Changteh, both foreign missioners were expelled from China several years ago. According to the Annuario Pontificio, the official directory of the Holy See, however, the legitimate Bishop of Hengyang (Hengchow) is Bishop Joseph Wan Tsuchang, a native of China who is not listed as being jailed or impeded. The Sees of Lihsien (Lichow) and Yoyang (Yochow) are actually prefectures apostolic, not dioceses, and their legitimate heads are both Spanish missionary priests who have long since been expelled.)

The news report did not name the consecrator of the five priests. It said merely that there were present at both the assembly and the consecration Archbishop P'I Shu-shih of Mukden, Abbot Pang Chow-hung, Bishop Li Tao-nan of Puchi and Bishop Tung Kwang-tsing of Hankow.

(Bishop Tung, the last of the prelates mentioned, was consecrated last April 13 in Wuhan in the first consecration ceremony held in China without the permission of the Holy See. Decrees issued by the Sacred Congregation of Rites back in 1951 provide automatic excommunication for the consecrator and the priests accepting consecration when men are raised to the episcopate without the approval of the Holy See, and in this case the Vatican had issued specific warnings to all concerned. Bishop Tung's consecrator was Bishop Joseph Li Tao-nan of Puchi, who was listed as present at the Changsha ceremony. Archbishop Ignatius P'I Shu-shih of Mukden, also present, is reportedly the president of the Patriotic Association of Chinese Catholics, and has previously been reported to have consecrated at least five other bishops illicitly.)

The first of the illicit consecrations took place in Wuhan last April 13, when Bishop Li Tao-nan consecrated Bishop Tung and another priest. These were followed by the illicit consecrations of thirteen more "patriotic bishops" in six different places in Red China—on April 20, June 1, June 15, June 18, July 16 and July 20.

In addition to Archbishop P'I and Bishop Li, the consecrators at these functions were Bishop Chao Cheng-sheng of Sienhsien, Yi Hsuan-hua of Siangyang and Wang Wen-cheng of Shunking.

Practically the only source of information concerning these illicit rites

has been the Communist press, which has described the ceremonies in great detail and has also published a number of photographs of the actual consecration ceremonies.

REDS REPORT TEN CATHOLICS THREE PROTESTANTS JAILED IN CHINA; TWO MAY BE BISHOPS

HONG KONG — Ten Chinese Catholics in Inner Mongolia have been "brought to justice" for plotting against the Chinese Communist government, according to a Red Chinese paper reaching here.

The Red journal said that also three Protestants have been arrested on similar charges.

The paper listed Li Tsung-che and Wang Hsi-Hsien as the "leaders of a counter-revolutionary group hidden within the Catholic circle," and said they had been sentenced to twenty and fifteen years in jail respectively.

(Revelation of the names aroused speculation here concerning the identity of the two Catholics mentioned. It was believed that because of dialectual differences, Li Tsung-che might be 54-year-old Bishop Pacific Ly Hsuan-te of Yenan, whose See is near Inner Mongola. Likewise there was speculation that Wang Hsi-hsien could be 48-year-old Archbishop Francis Wang of Suiyuan, whose See is also in northwest central China. Bishop Ly is known to have been impeded in his duties for several years. The Chinese given name of Archbishop Wang was not immediately available here, so there was no firm basis for the speculation concerning him. Both prelates have Sees in the same general region, are about the same age, and were elevated to the episcopate in the same year, 1951.)

The Inner Mongolia paper did not elaborate on the names of the eight other Catholics or on their fate. It said that all ten were "brought to justice" on October 18.

The paper accused the three Protestants of being "hard core elements" of a Protestant counter-revolutionary group "operating under the cloak of religion and systematically plotting to oppose the Communist party and sabotage socialist construction." It did not say what sentences were give them.

MISSIONARY ADVANCES IN HONG KONG IS REFLECTED IN BUILDING BOOM

HONG KONG — Five new Catholic buildings reflect the extraordinary expansion of the Church in Hong Kong, one of the most remarkable features of missionary advance in the Far East at this time.

The five buildings are in themselves typical of the growth that is taking place in Hong Kong, for they are part of the effort to supply the two greatest needs: more churches and schools.

One is a parochial school fourteen stories high, with 3,100 pupils. In this hilly city it is built on a sloping site and is entered from three levels. It is in effect three schools in one. When registration was opened for the admission of pupils there were 10,000 applications in the first week. It is called Raimondi College after the first Vicar Apostolic of Hong Kong, in the middle of the last century.

Raimondi College is on the island of Hong Kong; on the mainland, across the harbor, another of the

buildings is in the midst of one of the new areas for the resettlement of refugees. It will have 2,500 pupils. It is also a parochial school.

At the beginning of the present school year there were over 70,000 pupils in Catholic schools—an increase of 150 per cent in five years. Not all of them are Catholics, for Catholics represent only 3 per cent of the population of Hong Kong; more than 96 per cent are pagans. Actually about 40 per cent of the pupils are Catholics. It is through the schools that the Faith is being made known and is spreading among thousands of families.

The need of churches is even more urgent than that of schools, because Church building has not yet caught up with the great increase in the Catholic population caused by the influx of refugees. Nearly 2,000,000 persons took refuge in Hong Kong in the last decade to escape from communism, and of these a large number were Catholics. Now there is an annual increase of over 15,000 Catholics every year. Churches therefore are obviously needed. Many are in the course of construction and many are in the planning stage.

Two of the new churches though widely apart are in places of historical interest in Hong Kong. One is in a place called Stanley, which was the chief center of population on the island before the coming of the British, and was the site of the largest military camp in the first days of the Colony's history. The old military cemetery there has gravestones with many Irish names. It was the largest number of Irish Catholic soldiers in the garrison that brought the first priests to Hong Kong.

The chapel of a Carmelite Convent in Stanley served as the local church, until recent years when the population grew and a parish was established. The new church dedicated to the Sacred Hearts of Jesus and Mary is now completed and beside it is being built a large parish school for boys and girls.

On the mainland, within a mile of the frontier of Communist China, another church and school have been built at a place called Yuenlong. It is in this locality that the first of the long succession of refugees came to Hong Kong. They came long before the Colony was founded, for they established themselves there 400 years ago. They belonged to the entourage of a defeated Emperor, in the course of one of the many dynastic changes in Chinese history.

The village of Yuenlong has grown in the last few years into a large market town and the church and school will each accommodate more than 600, the minimum capacity of any the new buildings of the Hong Kong diocese.

The fifth new building is the new Catholic Center in the heart of the business district. This is not a separate building, but one-quarter of a new 16-story skyscraper. It replaces the former Center which was located for the last twelve years in a building which has now been demolished for reconstruction.

The Hong Kong Catholic Center—there is another across the harbor in the twin city of Kowloon—has a chapel, where Mass is said every morning and evening, a library, Catholic book shop and repository, editorial offices of the two Catholic weeklies, (Chinese and English), a

Catholic information center, a Catholic Club, and meeting rooms for various diocesan activities.

The financing of this building program is a serious problem, and the lack of funds is the only reason why it is not more rapid and more extensive. Monthly collections in all the churches are the chief source of assistance, and many sacrifices are made by the local Catholic population to enable the work to go on. In spite of the difficulties plans are going ahead and it is confidently expected that on an average one major Catholic building will be inaugurated in each month of 1959.

CHINESE COMMUNIST PRESS REFLECTS OPPOSITION TO COMMUNES AND DISRUPTED FAMILIES

HONG KONG — The socialization of the Chinese countryside is fraught with such great problems for family life that the members of the Communist Youth are beginning to express anxiety.

This was made clear by an article in which Chinese Youth in which Feng Teng tries to calm what he describes as fear or anxieties. The Peking People's Daily similarly reflects anxiety in Shansi among peasants who are living in communes.

The articles that confirm the feeling of instability and uncertainty on the part of the people are the one by Feng Teng entitled "The Head of the Family and the "Family" and the one in the People's Daily which asks whether there will still be a family under collectivization. The following remarks refer to Feng Teng's answer to the problem.

To begin, Feng Teng reminds his youthful readers of the definition of the New Communist family which is a democratic association. He admits that there is some uncertaintly in the communes because married couples fear to be separated and because parents fear that they will not be able to take care of their children.

The article in Chinese Youth acknowledges that these anxieties are not without foundation. There are localities where families have been divided for the sake of more rapid socialization. This acknowledgment which is not without interest is confirmed by sad realities. Married couples have been separated not merely in different houses but in widely separated localities. Children have been sent far off to work in communes and not simply to schools where children and young men are trained to collective life.

This division of the family, the Communist Youth are consolingly told, is only temporary. After a number of years the new family of the type of the "democratic association" will appear. Feng Teng has difficulty in imagining this new family and even more in desrcibing it but it will be much happier than the family of the old systems of the times of slavery, feudalism and capitalism. The new family will be happy and democratic and its principal characteristic will be that there will be no "head of the family": husband and wife will at last have become perfectly equal; there will no longer be any reason for a woman's being a slave, or servant or "merchandise for sale" as is the case under capitalism; there will be no reason why the husband should

have special authority over his wife or children.

The youth of the countryside must not fear. The family will not disappear: only the family system will be changed. The new family type that will arise out of this revolution will be neither feudal nor capitalistic. Love in that family will be more pure and divorce will be more difficult. All the members of the small farmily will know that they are first, and above all, members of the great family which is Communist society! The new type of family will appear as socialization progresses and it will be fully realized only when communism is perfectly established.

Will these far off hopes dissipate fear and anxiety? How soon will this blessed and paradisaical future be realized? The writer does not say.

CHINA ENCYCLICAL "AD APOSTOLORUM PRINCIPIS" IN COMMUNIST STUDY CIRCLES

HONG KONG — The Encyclical "Ad Apostolorum Principis" of Pope Pius XII is being studied and criticized in study circles and political re-education courses in Tientsin. The "imperialist, reactionary and anti-Communist" character of the document has been proclaimed and it thus becomes treason for a Patriotic Catholic to approve it.

In the same study circles there are discussions of such problems as: the break with the Vatican; marriage and divorce laws; birth control and the seal of confession. It need hardly be said that the purpose of those so-called free discussions is only to arrive unanimously at the same conclusion as that held by the Communis Office for Religion Affairs.

In Canton, the Encyclical is unde study in Catholic-Patriotic Associa tions. In general the clergy there ar loyal to the directives of the Hol See but their situation is hardly a enviable one. Eleven priests in th suburbs of the city are obliged t engage in earthwork, from six in th morning until six in the evening This is, of course, not forced labor It is simply participation in wor that the entire population must ac complish. The priests, it is said, ca perform their spiritual ministry out side of working hours.

INDIA

INDIAN PENITENTS CARRYING BLACK CROSSES OFFER PRAYERS FOR RED-RULED KERALA STATE

KOTHAMANGALAM, India — Thousands of penitents carrying blac crosses on their shoulders offere prayers for India's Communist-rule Kerala state in a gigantic procession here.

The procession came at the end c ceremonies held throughout the dioces on the occasion of the 100th anniver sary of the Blessed Virgin's appari tions at Lourdes, France.

The largest cross of all was carrie by 55-year-old Bishop Matthew Po tanamuzhi of Kothamangalam, wh walked in the midst of the pilgrim the entire distance of several mile covered by the cortege.

At the close of the procession Bish op Potanamuzhi imparted his blessin to the faithful, asking them to reforn

their lives in accordance with Christian principles. This more than anything else, he said, would ensure the safety of Kerala state.

TWO STATES CONDEMNED AS DANGER ZONES FOR INDIA CATHOLIC SCHOOLS

MANGALORE, India — India's foremost lay Catholic organization has charged that two of the nation's fourteen states constitute danger zones for the parochial school system in this country.

The association also expressed anxiety over what is called the spiraling Communist threat to India, and called on all citizens to fight "this grave menace."

Leaders of the Catholic Union movement passed resolutions at their annual meeting here condemning the attitude adopted by the Madhya Pradesh state government toward parochial schools.

Delegates denounced the negative policy followed by the state administration in its dealings with Catholic schools in tribal areas. They noted that many schools in the region have not yet received government recognition.

Even more at issue was the controversial Kerala school bill which would allow the government of that Red-dominated state to take over some private schools—those which the state considers to be poorly managed.

The measure is a revision of a bill passed last year, which touched off a storm of protests and vigorous demonstrations within Kerala's Christian communities.

The original decree failed to win necessary presidential approval because of an advisory opinion from the Indian Supreme Court that some of its provisions were unconstitutional.

Members of the Catholic Union said at their meeting that even the new, watered-down version of the bill would kill the growth of the Catholic school system in Kerala.

They declared that the amended education bill still contains provisions hampering the development of private schools in the state, and should be refused legal status since its enforcement signifies direct suppression of educational freedom.

At the same the Catholic Union meeting denied charges by an Indian Cabinet member that Christian missioners are encouraging a "mass conversion" movement among the nation's 60 million former untouchables, now known as harijans or depressed classes.

Addressing an Andhra state convention last November Minister of Railways Jagjivan Ram, only harijan member of India's Cabinet, said that conversions to Christianity have become a serious matter and urged government action to stop them.

Members of the Catholic Union retorted that charges of illegal mass conversions were the result of prejudice. They noted that as a matter of principle the Church accepts only those converts who are sincere in their desire to become Catholics.

FIRST TO SIGHT ATLAS IN INDIA IS JESUIT

CALCUTTA, India — Indian newspapers reported that Father Leo Hous, S.J., amateur astronomer at

St. Xavier's College here, was the first person in India to observe the American Atlas satellite.

The Belgian-born priest sighted the four-ton moon hardly 24 hours after it was launched from Cape Canaveral. He said that while he was using a small nine-inch telescope in the St. Xavier's observatory, he saw the satellite for a full minute, and that while it was brighter than any star, "the light was not steady."

RED RULE KILLED FREEDOM OF EXPRESSION IN KERALA, PREMIER'S DAUGHTER SAYS

BANGALORE, India — Less than two years of Communist rule in Kerala has killed freedom of expression throughout that state, Mrs. Indira Gandhi, daughter of Indian Premier Jawaharlal Nehru, said here.

Addressing a meeting of workers affiliated to the nation's main ruling party, the Indian National Congress, Mrs. Gandhi declared:

"When the Congress (party) was in power (in Kerala), charges of bribery and corruption were leveled at it by the Communists. Today the same charges are being leveled at the Communists with the difference that, under Congress rule, the people were free to express their opinions while there is no freedom at present to do so."

Located at the southwestern tip of India, Kerala is the only one of India's fourteen states under Red domination. Constant strife in the field of labor and education as well as repeated attacks against the Church have marked Communist rule in the state since the Reds came to power in April, 1957.

INDIA'S CATHOLICS URGED BY CARDINAL GRACIAS TO HELP ELEVATE PUBLIC LIFE

BOMBAY, India — His Eminence Valerian Cardinal Gracias has called on India's Catholics to help stabilize and elevate public life for the welfare of the people.

The Archbishop of Bombay made his plea in an address to the opening session of the Third National Congress of the All-India Catholic University Federation.

More than 1,000 delegates from all parts of India attended the five-day meeting at the Jesuit St. Xavier's College here. Observers from East Africa, Belgium, Canada, Ceylon, Malaya, Singapore and the United States joined in the deliberations of the congress.

A telegram of congratulations addressed by His Holiness Pope John XXIII to Father Peter Ceyrac, S.J., national director of the federation, was read at the opening session also attended by Archbishop James R. Knox, Apostolic Internuncio to India.

Cardinal Gracias spoke on the twin subjects "Reconciling Old and New Cultures" and "Crisis in Moral Values." He urged delegates to the meeting to "remember that the Christian heritage is all comprehensive: it contains all that is true and good both in the East and West."

"The Catholic Church," he added, "stands neither for the East nor for the West but for the universal spiritual society which is destined to embrace them both."

Referring to the present crisis in moral values the Cardinal said that "the process of disintegration in the social order has to be stayed."

"An absolute and unchangeable norm of conduct has to be universally recognized; a sound moral function has to be imparted to the university youth, and above all the personality of the individual and sanctity of the home have to be safeguarded," he stated.

Other speakers at the congress included British Group Capt. Leonard Cheshire, World War II hero who founded the Cheshire homes for incurables in Asia and Europe, and India's Deputy Minister for Food and Agriculture, A.M. Thomas.

INDIAN ARCHBISHOP MARKS 25TH ANNIVERSARY OF HIS CONSECRATION

ERNAKULAM, India — Prominent Church and civic dignitaries throughout the world joined in sending congratulations to Archbishop Attipetty of Verapoly on the 25th anniversary of his episcopal consecration.

The 64-year-old prelate became India's first native Archbishop of the Latin Rite when he was raised to the episcopate by Pope Pius XI in 1933.

FIRST INDIAN CATHOLIC FILM IS BEING PRODUCED

MADRAS, India — India's only Catholic movie company has nearly completed its first film.

The movie is being produced by the Stella film company whose patron is Archbishop Louis Mathias, S.D.B., of Madras-Mylapore. The venture has the blessing of Valerian Cardinal Gracias, Archbishop of Bombay.

The title of the full-length film in the Tamil language is "Pushpa." It tells the story of a Catholic family whose daughter, through prayers to Our Lady, frees herself from an affair with an evil man and his sister.

The company announced that the film is more than 75 per cent complete. New shareholders are being sought to finance the balance of the movie.

BIRTH CONTROL PROPOSAL STIRS UP INDIAN DEBATE

CUTTACK, India — A former Indian health official has criticized a proposal that abortion should be legalized in India.

The proposal was made to the All-India Medical Conference here by Dr. C.O. Karunakaran, newly elected president of the conference. He termed population control as one of the "most crucial problems facing the country." He cited what he termed excellent results in this field in Japan, claiming that abortions there now nearly equal the number of births.

Criticism of the proposal came from N. Krishnan Thampi, former public health director in Trivandrum. He called on "all self-respecting Indian" to oppose the suggestion. He said abortion was against India's "traditional cultural values" which give importance to the role of women and the sanctity of the family.

However, Minister V.R. Krishna Iyer, an official of the Communist governed Kerala state in southern India, said he welcomed the abortion suggestion. He said Kerala's rapidly-growing population should be curbed

by "putting into practice" what he said has been tried successfully in Japan.

Dr. Karunakaran said he recognized the existence of "religious sentiments" against abortion. However, he stressed that the population control movement should be national and that those who objected to artificial methods could use whatever methods they can. "We want only results," he added.

In his speech, Dr. Karunakaran made an alternative proposal—that the government place a tax on births after the fourth child in a family. His proposal would include an offer to mothers of four children to have a free operation which would "prevent future conception." This program, he said, might be "more acceptable to us."

EDUCATION CHOICE URGED IN INDIA

CHANDIGARH, India — The All-India Educational Conference has adopted a resolution asking India's central government to give parents the right to choose the type of their children's education.

Many Catholic educators, mostly priests and nuns, were among the 1,500 delegates who attended the three-day meeting here.

The conference also heard speeches calling attention to "totalitarian tendencies" in education which had become apparent in some Indian states.

RED-HELD INDIAN STATE TO RELAX REGULATIONS ON CHURCH CONSTRUCTION

TRIVANDRUM, India — Kerala's Communist authorities have announced a relaxation of the rules governing the building of new places of worship in that state.

Law Minister V.R. Krishna Iyyer gave notice here of a forth-coming government bill removing some of the present restrictions on the construction of churches, temples and mosques.

Mr. Iyyer declared that his government shared the opinion that "more progressive" laws should be evolved in this matter. He said the proposed bill would "liberalize" present rules in accordance with the wishes of those interested in building places of worship.

The Minister said he would call a conference of religious leaders before signing the bill. He added that the bill would allow "maximum latitude subject to minimum restrictions" on the building of shrines.

Present regulations stipulate that new places of worship cannot be opened without government approval. One condition of approval is that no other place of worship or religious group exist within a specified distance of the proposed shrine.

At the same time in Trichur a Catholic priest issued a call for unity among "democratic forces" in Kerala, the only one of India's fourteen states under Red rule.

Calling on non-Communist political groups to desist from internal disputes, Father Joseph Vadakkan said that unity among them is the only short-cut to a possible removal of the "Communist nightmare now blackening Kerala."

Father Vadakkan's appeal came on the eve of local elections in the state, due to be held early this year to fill

more than 7,000 seats in municipalities and village administrative bodies.

He declared that at least 5,000 of these seats could be secured by non-Communists if they "did not repeat the mistakes of the past."

He recalled that the unexpected Red upsurge in the general elections of 1956 was due mainly to the fact that non-Communist votes were split among several candidates in many constituencies.

Warning non-Communist politicians not to repeat the same mistake and "lease Kerala permanently to communism," Father Vadakkan urged them to reach an agreement on selecting a common candidate with maximum chances of success in every constituency.

CATHOLIC JURISDICTION RENAMED AFTER HINDU RELIGIOUS CENTER

BANARAS, India — The designation of a Catholic jurisdiction here has been changed to include the name of this famous town, one of the seven most sacred Hindu centers in India.

A decree of the Sacred Congregation for the Propagation of the Faith in Rome approved the renaming of the 11-year-old Apostolic Prefecture of Gorakhpur as that of Banaras-Gorakhpur. The congregation also approved shifting the headquarters of the prefecture from Gorakhpur, 100 miles north of here, to Banaras.

On the banks of the "sacred" Ganges River, Banaras is known as the religious capital of Hindu India. It is studded with more than 1,500 major temples besides numerous smaller shrines dedicated to various deities. Thousands of Hindus flock to the city every year to "wash away" the sins of the previous year in the waters of the Ganges.

GROUP OF PROMINENT INDIAN REDS JOIN CATHOLIC CHURCH

SHEMBAGANUR, India — Thirteen prominent Indian Communists who left the party "in disgust" have become Catholics here.

Former Comrade Sreenivasan, who spent ten years as an active propaganda worker for the Reds, led twelve of his fellow Communist party members into the Church.

Mr. Sreenivasan, who chose the baptismal name of Paul, declared that the reading of the Epistles of St. Paul "opened his eyes" to the errors of Marxism. He said that he decided to become a Catholic because he could have "freedom and happiness" only in the Church.

POLISH CATHOLICS CREDITED IN BLOCKING BIRTH CONTROL

TRIVANDRUM, India — Juliusz Katz-Suchy, Polish ambassador to India, said here it has become "extremely difficult" to make birth control a success in his country because 94 per cent of the people are Catholic.

The ambassador made the statement at one of a series of talks given during an official visit to Kerala, India's only Communist-governed state.

Mr. Katz-Suchy told his audience that Poland, like Kerala, suffers from overpopulation.

Meanwhile the Examiner, an Indian Catholic weekly newspaper, called India's present birth control campaign a systematic attack on the "common decencies of life." It said the "flood gates of several vices" are being opened in the name of social reform. It added that the campaign would only result in the "moral degeneration of society.

TWO CATHOLIC PRIESTS NAMED TO INDIAN EDUCATION COUNCIL

CHANDIGARH, India — Two Catholic priests have been named to posts in the All-India Educational Council, an association grouping prominent Indian educational experts.

They are Father Xavier Kaniampuram, principal of St. Albert's College, Ernakulam, who becomes secretary of the Council's southern zone, and Father Jacob Mannanal, secretary of the private school managers' association in Kerala, who was named to the Council's executive committee.

The appointments followed a four-day annual general conference of the council here. Delegates included representatives of several Catholic educational institutions.

INDIAN NATIONAL CATHOLIC UNIVERSITY STUDENT UNION HOLDS CONGRESS

BOMBAY, India — More than 1,500 delegates from all parts of India and abroad took part in a four day National Congress here of Indian Catholic University Students.

Students from more than fity cities of India represented the social strata of all parts of the peninsula. Th 1,500 included Anglo-Indians, Bengals Tamils, old Catholics of Malaba recent converts of tribes of Chota Nagpur as well as westernized student from great cities like Bombay, Madras Delhi, and Calcutta. There were als delegations from Ceylon, the Philip pines, Malaya, Australia and si nations of Africa.

During the four days of study th students studied the general them "The Indian Student at the Crossroads Problems of the Present-day Univer sity World." This was studied unde four aspects: Problems of the Faith Problems of Science and Technology Problems of Social Life and, finally Orientations for the Future.

The lively discussion in "Work shops" showed that the Indian stu dent is consious of the problems of a rising world and that he is ready t assume his responsibilities at this his toric moment for his country. Eminen national and international personali ties addressed the congress in variou plenary sessions.

The orderly, disciplined and optimis tic work of the Bombay congress wa in strong contrast to the variou manifestations, during the past year, o the serious crisis through which th university youth of India are passing Student strikes, demonstrations o lack of respect for teachers and some times open rebellion to authority, a lowering of academic standards and a general increase in the spirit of indis cipline and of discontent are preoc cupations to the authorities who have however, not as yet found a satisfac tory solution of their problem.

The participation of eminent per sonalities added considerably to th

importance of the Congress. His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, literally made himself one of the students by taking part in the religious functions, discussions, receptions and common meals. This was also true of Archbishop James Knox, Internuncio in India, of Archbishop E. D'Souza of Nagpur and Bishop H.E. Raymond of Allahabad, of Mar Gregorios, Archbishop of Trivandrum and Bishop Longinus Perera, Auxiliary of Bombay.

We make special mention of the following speakers: Shri Jayaprakash Narayan, leader of the Indian Socialist Party; Shri Ravindra Varma, International President of the World Assembly of Youth; and Shri A.M. Thomas, Vice-Minister of the Central Government. The first two mentioned are Hindus while the last named is a Jacobite Christian. Catholic speakers who made a deep impression were Abbe Pierre, who had come from France for the occasion, and Captain L. Cheshire whose name is inseparably connected with the Cheshire Homes.

ute food package which they had a demonstration of faith and charity in which various student groups, in imitation of Abbe Pierre visited hospitals, asylums and slums, to distribute food package which they had purchased with their own savings. In the evening of the same day the students went in procession to the Cathedral where they renewed their pledge and took leave of His Eminence Cardinal Gracias.

The Bombay Congress was the third National congress of the Federation of Catholic University Students of India. Former congresses were held in Madras and Bangalore in 1952 and 1956 respectively. Of particular significance at the Bombay congress was the presence of representatives of various non-Catholic organizations at some of the general meetings. Among these were the Y.M.C.A., the Y.W.C.A. and the W.A.Y. One group of non-Catholic university students of Bombay assisted very generously in the work of organizing the congress and a number of them asked to be enrolled in the confederation as associate members.

NEW INDUSTRIALIZATION AFFECTS CATHOLICS OF RANCHI ARCHDIOCESE, CHOTA NAGPUR

RANCHI, India — Industrialization has already profoundly affected the way of life of the hundreds of thousands of Christian peasants of Chota Nagpur and of the Archdiocese of Ranchi in particular. An announced third Five Year Plan will surely bring many more changes.

According to the framers of the new Five Year Plan, which is already being discussed in newspapers, even greater emphasis will have to be placed on heavy machinery if the industrialization of India is to be accomplished.

The heavy machinery plant and forgey at Hatia, near Ranchi, and the large foundry in the same neighborhood will be built with Russian and Czechoslovakian aid. Mr. A. Nagaraja Rao, Joint Secretary of the Commerce and Industry Ministry, was scheduled to visit Moscow and Prague in this connection. He is also expected to discuss the details of the Soviet offer of 80 million rubles for the expansion of pharmaceutical industries.

He will later go to Bonn and London to discuss German and British aid for the manufacture of dyestuffs and for the setting up of a heavy plate and vessels plant.

The steel output of the country will have to be stepped up considerably during the third Five Year Plan. This will most likely be accomplished by setting up a new plant near Bokaro which is in the region of the Hazaribagh Mission, where the Australian Jesuits are engaged in the apostolate, or by enlarging the already existing plants of Roukela, Durgapur and Bhilai, which are government owned, or Tata and others, which are privately owned.

As Bihar accounts for about 40.5 per cent of the nation's mineral wealth, plans are now being made for a thorough study of its mineral layers for future extraction. The Chota-Nagpur soil is the richest of Bihar.

During the third Five Year Plan primary education will be obligatory in Bihar. When this is put into effect some 5,000,000 children will be receiving primary education at no charge. Bihar has a total population of 39,000,000.

The Mission of Ranchi has decided to open a technical school for the training of boys for the rapidly developing industrialization of the region. In June 1958 Catholics in the Archdiocese of Ranchi, which is in Bihar, numbered about 247,000 of a total population of 5,598,000.

PRIESTS OF THREE RITES ORDAINED AT POONA PAPAL SEMINARY

POONA, India — The Most Reverend Andrew D'Souza, Bishop of Poona, recently ordained at the Papal Seminary here seventeen priests belonging to three rites. The ordination group included four of the Syro-Malankara rite, four of the Syro-Malabar rite and seven of the Latin rite.

In the celebration of Mass the priests of the Syro-Malankara rite use either the Syriac liturgy of St. James or that of St. Xystus. The introductory and concluding parts of the Mass and also the Canon of Consecration are in Syriac. The other parts in which the people make responses may be said in Malayalam, the language of the Catholics of this rite who come from Kerala State.

The Syro-Malabar priests use Chaldaean Syriac at Mass and their liturgy is that which has been in use among Easern Syrians of Mesopotamia from whom the St. Thomas Christians of Malabar received it in very early times. Some modifications were introduced into this rite by the Synod of Diamper in 1599.

CARDINAL BLESSES NEW BOMBAY SODALITY CENTER

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, officiated at the blessing of the new National Sodality Center here.

The new building was constructed with money donated by Catholics of twenty-three nations. In a brief address following the blessing Cardinal Gracias expressed the hope that the sodality movement will flourish in Bombay and spread throughout the country.

INDIAN BISHOPS WARN OF FALLING-OFF FROM IDEALS OF GANDHI

BOMBAY, India — Grave concern over "the marked decline of the spiritual and moral ideals held up by Mahatma Gandhi" was expressed in a statement issued here by the Catholic Bishops Conference of India.

The statement was read in all Catholic churches throughout the country.

Among the "disturbing developments" in the nation the statement listed: "among the cultured, orthodoxy giving way to vagueness in belief; indiscipline and restlessness among youth; a great deal of corruption; desecration of the life of the family; changing norms of morality; political feuds among the states."

The statement urged Catholic parents to support the Church in resisting government encroachment on its right to educate. It warned that there are increasing tendencies for the state to interfere in the internal management of private schools, as for example by trying to dictate the choice of textbooks.

The statement said that "an absolute and unchanging norm of conduct has to be universally recognized" if the process of national moral disintegration is to be halted.

It declared that young people must be given a sound religious education, including systematic training of the will. Above all, it added, the sanctity of the individual personality and of the family must be reserved and protected.

FUNERAL PRAYERS FOR INDIAN JURIST FOLLOW THREE RITES

ERNAKULAM, India — Funeral services in three different rites of the Catholic Church were held here for Joseph Thaliath, who was Chief Justics of the former state of Travancore, who died in Madras.

The funeral proper, presided over by Archbishop Joseph Parekkattil, Syro-Malabarese Rite Metropolitan of Ernakulam, took place in St. Mary's Malabarese Cathedral here. Archbishop Joseph Attipetty of Verapoly, who had earlier conducted Latin Rite, ceremonies at the Thaliath home, and Archbishop Benedict Mar Gregorios of Trivandrum, who led similar Malankarese Rite prayers, assisted at the cathedral.

Mr. Thaliath was responsible for the translation of the autobiography of St. Therese of Lisieux into Malayalam, the language of Kerala, translating much of the work himself.

INDIA'S CARDINAL SEES CHURCH A VICTIM OF EAST-WEST MISTRUST

BOMBAY, India — His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, said here that collaboration between East and West is still a "problem," and that the Church is one of the victims.

Addressing a gathering of foreign Catholic students attending Indian universities, the Cardinal said that Christianity has become included in the "general attitude of mistrust" in oriental countries. White peoples are still the main bearers of Christianity

in these countries, he said, and this is a fact of decisive importance.

Speaking of the youthful nationalism of the newly emerging countries, Cardinal Gracias said there is always a "deep-rooted mistrust of colonial rulers." But he said the situation is aggravated by the fact that the leaders of the oriental peoples were for the most part educated in the West. Their schooling took place at a time when rationalism, liberalism and 19th century materialism were in vogue, he continued, and thus were primarily exposed to the "spiritual currents" which were opposed to Christianity.

Cardinal Gracias asked the West to realize that the countries of the East are no longer the "pagan countries" of the previous centuries. They have risen very rapidly from a state of social humiliation and age-long stagnation, he said. He pointed out that most of them are trying, although at a forced tempo, to reach the economic and technical level of the white races.

The Cardinal said that it is imperative for the Church to emphasize her supernatural character in these countries. The Church can take whatever forms and institutions she needs from the cultures of these countries and organize them into a new unity which is the external expression of her spirit, he declared.

Also, he said the Church should see to it that in their rush after progress the oriental countries do not throw away tradition. He said the Church believes in the value and importance of tradition, always building on the past, for there can be no revolution without reconstruction.

INDONESIA

INDONESIAN OFFICIALS CLOSE CATHOLIC PAPERS, COLLEGE; ORDER PROPERTY REGISTRATION

DJAKARTA, Indonesia — Indonesian government officials have shut down two Catholic papers on Flores Island, closed its Catholic college and ordered registration of all Church property there, it was announced here.

The action was taken at the order of Lt. Col, Minggu, provincial commander of the Lesser Sunda Islands, of which Flores is a part. Flores is located about 800 miles east of here

A government spokesman identified the suppressed periodicals as The Catholic Echo and Catholic Workers' Voice.

He said they had published articles critical of a regulation requiring all foreigners, including priests, to display the flag and name of their nation outside their homes. He charged that the articles threatened to create disturbances.

Flores is predominantly Catholic. Its foreign population is mainly Portuguese.

INDONESIAN BISHOP APPEALS FOR FAIR PLAY FOR CHURCH CATHOLICS UNDER FIRE IN EAST

JOGJAKARTA, Indonesia — Indonesia's most prominent bishop has called on the nation for fair play in its treatment of the Catholic Church and asked for impartial investigations when charges are leveled against it or its members.

In an interview he gave a leading pro-Nationalist party paper, Bishop Albertus Soegiapranata, S.J., Vicar Apostolic of Semarang, said:

"Before they are decided on, important and basic measures concerning the Catholic missions in Indonesia should first be discussed on a high level, for example with the Apostolic Internunciature. This is necessary to prevent misunderstandings that could be taken advantage of by destructive elements at home or abroad to harm relations between the government and the Christians, especially the Catholics."

The Bishop was referring to reports in the Indonesian press concerning orders issued in southeastern Indonesia to register Church property, the ban on two Catholic magazines, and the closing of the new Catholic University College in Endeh, on Flores island. All of southeastern Indonesia—the farflung chain of small islands east of Java which were formerly called the Lesser Sunda Islands, including Bali, Flores and Timor—now forms the single province of Nusatenggara.

"If and when the many accusations against the Catholics in Nusatenggara have been carefully investigated in the past," the Bishop said, "it has always turned out that they were based on misunderstanding, or on a personal mistake or local circumstances which should not have been generalized."

Bishop Soegiapranata, who is the senior native bishop of the country, gave his interview to Kedaulatan Rakjat (Sovereignty of the People), big daily published here. With it, he spotlighted attention on the growing difficulties of the Church in Nusatenggara province.

The increased tension stems in part from an order issued several months ago by Lt. Col. Minggu, military commander of Nusatenggara—Indonesia is under martial law—that all foreign subjects were to erect signs in front of their houses given their full names, nationality and the flag of their country.

No exception was made for missioners. The Catholics of the region—Flores and Timor account for about half of Indonesia's one million Catholics—considered the order an insult to their community. The Catholic magazines—Gema Katolik, edited by the Catholic youth movement, and Suara Sebuk (Voice of the Catholic Workers) protested. They were immediately banned by Lt. Col. Minggu on grounds of a new regulation barring criticism of the military government.

Last fall, a few days after the new Catholic University College on Flores started its first lectures, the military authorities ordered it closed. The sessions did not begin until October 27, but Col. Minggu had published an order on October 16 forbidding the erection of non-governmental schools without permission of the military officials. The Catholics protested in vain that even though classes did not start until October, the college had been established last June, and that the proper civil and military officials had been notified and had challenged the act.

Lt. Col. Minggu's most recent major order, for registration of all Church property within his territory, has brought Church-State relations in the province to an all-time low.

The difficulties are generally of a local nature, however, and the Church

is confronted with such problems elsewhere in Indonesia. But on a national level, it is difficult for new missioners to enter the country. Missioners of Dutch descent, if they are Indonesian citizens, cannot get passports to the Netherlands. And Dutch missioners while given passports, are not allowed to return if they visit home.

At the same, national Education Minister Prijono, winner of a Stalin Prize, has put into effect a regulation requiring special permission for foreigners to teach in Indonesian schools. Two Sisters at Palembang have already been denied the permission, and the fear has been voiced in Catholic circles that Mr. Prijono's order is aimed in the long run at about 200 foreign Catholic teachers.

But the attitude of much of the national leadership has been one of cordiality toward the Church. President Sukarno went out of his way to pay tribute to Pope Pius XII when the Pontiff died. And as recently as last December, Brig. Gen. R. Mustopo, who said he was speaking in the name of Lt. Gen. Abdul Haris Nasution, Army chief of staff and head of the War Administration, told a Catholic meeting in Djakarta that the army leadership "has full confidence in you Catholics are appreciates your work."

The feeling here and in Djakarta is that the Nusatenggara situation is a local one. It appears that because there is still rebellion in some parts of the country, the national leaders feel they cannot now override regulations of local commanders who are loyal to the central government without estranging them.

CATHOLIC SOCIAL ACTION CONFERENCE HELD IN CENTRAL JAVA

SEMARANG, Indonesia — Three hundred priests and laymen of the Vicariate Apostolic of Semarang in Central Java held a three-lay conference to study the difficulties and the possibilities of restoring the social order.

The conference, held in the Minor Seminary of Mertojudan, was guided by the Reverend J. Djikstra S.J. who is the delegate of Bishop Albert Soegijapranata S.J., for matters concerning Catholic and Social Action in the Vicariate Apostolic of Semarang. The meetings were held for the sake of study and discussion but they had certain immediate practical results.

The matters that were discussed concerned the setting up of new and the expansion of already existing farm laborers' organizations of men and women as well as the founding, managing and coordination of production consumption and credit cooperatives.

Among the immediate results of the conference we may note that both priests and laymen became more social-minded because of it. The meetings brought together those who are interested in social problems and this helped to bring about a greater spirit of cooperation. On seeing what has already been accomplished in other places, even under great difficulties, those who took part in the conference were strengthened in their courage and confidence.

Perhaps the greatest immediate result of the conference was bringing to light the fact, (which became more and more obvious throughout the

discussions), that the Vicariate of Semarang has a good nucleus of able and generous laymen, who give assurance that the social movement, which is still in its initial stages, will not lack vitality and vigor in the vicariate.

The meetings of Mertojudan was a practical follow-up, on the local scale, of the August 1957 meeting of the Social Section of the Bishops' Conference of the whole of Indonesia which was called to study the social needs of the Indonesian people from a theoretical and scientific point of view.

INDONESIAN GAMELAN INSTRUMENTS USED TO ACCOMPANY GREGORIAN MUSIC

SEMARANG, Indonesia — To celebrate the 150th anniversary of the founding of the first Catholic mission station in the town of Gedangan, Semarang, Bishop Albert Soegijapranata celebrated a Pontifical High Mass during which gamelan instruments were used to accompany Gregorian music.

Gamelan is the name given to the gongs and percussion instruments that make up a Javanese orchestra. In order to be used with Gregorian music the gamelan instruments had to be tuned to the chromatic scale. The gamelan normally produces only diatonic music.

Father H. van Deinse S.J., a teacher at Loyola College, Semarang, and an accomplished musician, took the initiative in the Gedangen experiment to which he was led by the fact that the majority of the churches in Java are too poor to afford an organ while the very damp climate makes it almost impossible to keep a harmonium in condition. Gamelan instruments are easily obtained and every Javanese child can play one after a little practice. Javanese experts said the nature of the gamelan was in no way affected by Father Deinse's experiment.

JAPAN

SULPICIAN FATHERS CELEBRATE 25TH ANNIVERSARY IN JAPAN

FUKUOKA, Japan — The Sulpician Fathers from Canada, who are in charge of the Interdiocesan seminary here, have celebrated the 25th anniversary of their arrival in Japan.

One of the first two Sulpicians to come to Japan was Father Leger, now His Eminence Paul Emile Cardinal Leger, Archbishop of Montreal. A special blessing was received from His Holiness Pope John XXIII as well as letters of congratulations from His Eminence Pierre Gregoire XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and Cardinal Leger.

NEW CHURCH, SCHOOL BLESSED IN JAPAN

KYOTO, Japan — A new church and high school staffed by Maryknoll missioners have been blessed here.

The Church of the Holy Spirit was blessed by Bishop Paul Furuya of Kyoto.

The new Archbishop Byrne Memorial Seminary was blessed by Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan.

Archbishop de Furstenberg stressed the needs of a well trained clergy in Japan and said the new seminary will be an important contribution to mission work here.

AUSTRIAN CHANCELLOR TELLS JAPANESE CHRISTIANITY HAS MISSION TO PRESERVE PEACE

TOKYO, Japan — Chancellor Julius Raab of Austria told prominent Japanese here that Christianity "has an especially great mission" in preserving the peace of the world.

The Austrian chief of government made the statement at a reception at Sophia University the day of his arrival on a 10-day goodwill visit to Japan. Before visiting the Jesuit institution, he conferred with Prime Minister Nobusuke Kishi and Foreign Minister Aiichiro Fujiyama.

Among the more than 200 guests at the reception were Archbishop Maximilien de Furstenberg, Apostolic Internuncio to Japan, Chief Justice Kotaro Tanaka, former Education Minister Nosei Abe, and Dr. Masatoshi Matsushita, president of the Rikkyo University, Sophia's Episcopalian counterpart.

Following an address of welcome by Father Francis X. Oizumi, S.J., president of Sophia University, Mr. Raab said he had taken advantage of the Christmas recess of the Austrian parliament "to make this little excursion from Vienna via the North Pole."

"I am glad that you have invited me to become acquainted with you tonight," he continued. "I profess the Catholic Faith, and you know that at no time have I ever denied my Christian convictions, since, after all, this religion has the task of preserving the peace of nations and of making men noble and good."

After lauding the reconstruction work accomplished by the Japanese people, the 67-year-old statesman concluded by saying: "We are filled with the hope that world peace will be preserved; I think that Christianity has an especially great mission in preserving the peace."

AID SENT JAPANESE FIRE VICTIMS

TOKYO, Japan — Catholic Relief Services-National Catholic Welfare Conference has sent a ton and a half of clothing as further aid to the 6,000 people in Koniya, on Amami Oshima island, who were made homeless by fire.

CRS-NCWC had earlier rushed eight and a half tons of wheat flour to aid the victims in the southern Japanese port town. The fire swept through Koniya two days before New Year's.

FRENCH MISSIONER RECEIVES JAPANESE PAPER'S ANNUAL AWARD

TOKYO, Japan — Asahi Shimbun, Japan's leading newspaper, has given its 1959 Social Work Award to Father Joseph Flaujac of the Paris Foreign Mission Society in recognition of his fifty years service in behalf of the social welfare of the Japanese people.

The award, presented to Father Flaujac at ceremonies in Asahi's office here, consists of a plaque and about $1,500 in cash.

Father Flaujac, who arrived in Japan in 1909, has brought into being a long list of charitable works, including a number of sanitariums for tubercular patients. He has previously been honored by the Japanese and French governments.

CATHOLIC INCREASE TEN-FOLD IN TOWN IN VIEW OF USSR AREA

NEMURO, Japan — The number of Catholics has grown from seven to seventy in the four years since missioners opened a church in this town in sight of Russian territory.

The Nemuro parish, on Japan's northertnmost island of Hokkaido, is entrusted to Franciscans of the Venetian province. In addition to the seventy baptized, there are more than fifty catechumens in the town, which has a population of 35,000.

SUCCESSFUL APOSTOLATE AMONG UNIVERSITY STUDENTS OF TOKYO

TOKYO, Japan — The apostolate among University students here is going forward with noteworthy assistance from neophytes and older Catholics of Sophia University and of four non-Catholic Universities.

In 1957 there were fifty-seven conversions to the Catholic Faith and in 1958 the number was eighty. The baptism of a group of forty-five, at Christmas time, which was attended by a representative of the Apostolic Internuncio, received wide publicity in newspapers and on the radio.

These conversions, almost exclusively of Uiversity students and graduates, are the fruit of an apostolic effort which was begun at Sophia University and then extended systematically to four non-Catholic Universities. Through the distribution of handbills, the writing of letters, and the cooperation—without charge—of the larger newspapers of Tokyo, about 150 students were attracted to each of the three courses in religion that were given in the Spring, Fall and Winter of last year.

Although many gave up after a short time these courses were eminently successful not only by reason of the number of conversions brought about through them but also because many of those who attended were Catholics who wished to bring their knowledge of their religion up to University standard. During 1959, at least four courses will be given on the campus of four Universities.

The apostolic effort among University students does not stop at formal instructions. The new converts and others were brought together during 1958 for several discussion days and they participated in several activities that tend to create a Catholic milieu for themselves. Some of these activities were mountaineering parties, skiing parties, one-day outings and one ten-day excursion.

KOREA

KOREAN PRIEST, A CONVERT HIMSELF, SAYS NATION MAY BE CHRISTIAN IN FIFTY YEARS

WASHINGTON — If Christianity continues to make progress at its present rate, South Korea will be a Christian nation within fifty years.

This prediction was made by Father Peter Chyang, a young Korean priest—himself a convert to Catholicism—now studying at the Catholic University of America here.

Father Chyang cited statistics to prove this point in an interview. He produced meticulously typed and ruled sheets which detail in black and white the almost incredible growth of the Korean Church.

The figures show that in 1957 there were more than 30,000 adult baptisms in Korea. For 1958, this total will rise to more than 60,000.

Catechumens in 1957 numbered more than 75,000. In 1958 number will pass the 100,000 mark.

"We think there will be more than half-a-million Catholics in Korea in a year," Father Chyang said. The current figure is more than 350,000, in a Christian population of more than one million.

The growth of the Church in Korea is a spiritual phenomenon which has its roots firmly in history, Father Chyang stressed. He pointed out that for centuries Koreans had little in the way of a real religion. By tradition Korean men have been adherents of Confucianism—essentially a loose philosophical and cultural system—while Korean women have professed a superstitious Buddhism.

Thus, he said, with the relaxation of anti-Western restrictions imposed by the Japanese before and during World War II, Christianity after 1945 was able to move into a virtual "religious vacuum" in Korea.

But its greatest strides have been taken in the years since the outbreak of the Korean War in 1950. During that tragic conflict, Father Chyang explained, the Korean people were forced to come face to face with the questions of life and death. The result was that they turned for strength and solace to religion.

KOREA SERVICE RADIO LAUDED BY VATICAN

SEOUL, Korea — The American Forces Korea radio network has been praised for its coverage of the death of Pope Pius XII and the election of His Holiness Pope John XXIII in a letter from the Vatican.

Sent by His Eminence Domenico Cardinal Tardini, Vatican Secretary of State, the letter to Msgr. Egano Righi Lambertini, Apostolic Delegate to Korea, expressed "deep appreciation of the work done with such promptness and care." It thanked Maj. Erwin P. Reinecke, commanding officer of the network, and all others who had a part in the new broadcasts.

KOREAN DIPLOMAT BAPTIZED

ROME — Augustine Jo Wun Suk, first secretary of the Korean legation in Rome, received the sacraments of Baptism, Holy Eucharist and Confirmation here in rapid succession.

He was baptized and confirmed at the hands of Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith, in the chapel of the Urban College of the Propagation of the Faith. He received his first Holy Communion during the Mass which followed his Baptism.

FIVE MORE KOREAN ORPHANS SENT TO NEW HOMES IN U.S.

SEOUL, Korea — Representatives of Catholic Relief Services-National Catholic Welfare Conference were on hand to send off five Korean orphans headed for the United States for adoption by American families.

Three girls and two boys between the ages of two and five years flew to the west coast where they were to be met and taken to their new homes. They bring to 117 the number of Korean orphans for whom CRS-NCWC has arranged adoption and transportation to the United States.

Leo Cotter, (101 Massachusetts Avenue), East Arlington, Mass., has adopted a two-and-one-half-year old girl; Peter Pesco, (52 Main St.), Holcomb, N.Y., is taking the oldest of the group, a five-year-old girl; and Robert E. O'Neill, (802 S. 31st Avenue), Yakima, Wash., has adopted another girl who is two and a half years.

The two boys, aged three and two and a half, are going to their new homes with John Jones, (5563 Samter Road), Cincinnati, Ohio, and with Bruce F. Sunde, (45002 17th St. W.), Lancaster, Cal.

REQUIEM FOR AMERICAN KILLED BY PLANE IN KOREA

SEOUL, Korea — Requiem Mass was celebrated here for Jane Marie Mullady, Flushing, New York, who was killed when she walked into the moving propellor of a small plane.

A service club director at First Corps Artillery Headquarters, camp St. Barbara, Korea, Miss Mullady was returning to her unit after a conference in Seoul when the accident occurred at K-16 airbase. She had turned away from the plane after talking to the pilot and was about to pick up her baggage when the accident occurred. She was killed instantly.

Celebrant of the Requiem Mass at the Main Post Chapel in Seoul was Father (Major) Daniel P. Shea, of San Francisco, Catholic Caplain at Seoul Area Command.

Miss Mullady came to Korea in July 1958 and had previously served as a lieutenant in the Army Medical Corps from 1945 to 1947.

MALAYA

SINGAPORE NOW HAS 45,000 CATHOLICS, SIX NEW CHURCHES IN BUILDING BOOM

SINGAPORE, Malaya — Spiritually Singapore has had a good year. The Catholic population of the city has gone up to approximately 45,000 and Singapore is in the middle of a church-building boom.

Six big churches are going up almost simultaneously in different areas of the expanding city. Never have so many been going up all at once. And each church will have a seating capacity of 1,000.

The Franciscan Fathers, who played a big role in the early days of Malaya, have now officially returned to the country. This year they built a monastery as headquarters for their work here centered for the time being in Singapore.

The Franciscan Missionaries of the Divine Motherhood are now about ready to start their big new hospital,

the first Catholic hospital in the city. The Franciscan Missionaries of Mary are about to complete another in a "satellite city" outside of Kuala Lumpur, capital of the Federation of Malaya.

Many clinics have been operated in this country for several years by both groups of Franciscans. The Christian Brothers are kept busy building new additions to their many schools by the rising young population. They have built an entirely new college on Mt. La Salle, overlooking the town and the entire countryside at Seremban, a few miles from Kuala Lumpur. It is one of the finest school locations in the country.

One of the chief events of the year was the plan worked out by the local government to teach catechism and ethics in all government schools. The purpose of this is to attempt to save local youth from gangsterism, which grows daily, and from communism which still threatens.

The Franciscan Missionaries of Mary have assigned some of their top personnel, educated in catechetical work in the United States, to this work. They are making a central library of catechism, with all the latest books, drawings and charts, for consultation by volunteer teachers who can thus make their catechism lessons more exciting for the young.

This new movement is thought to be of great importance to Singapore's future. It is hoped that with the beginning of new school year in January all Catholic teachers in government schools will volunteer to take part in the program.

PHILIPPINES

BISHOP HENRY BLESSES CHURCH BUILT BY HIS MISSIONARY BROTHER

CALAMBA, Philippines — Bisho Harold Henry of Kwangju, Korea blessed the church of his brother Columban Father Robert Henry, here

Both Bishop Henry and Fatne Henry are Columban Fathers fro Minnesota. They both were trained a St. Columban's seminary in Nebraska but then their paths parted. Th Bishop went to Korea and Fathe Henry was assigned to a parish i Mindanao, Philippines.

Father Henry recently has bee working on his new church to replac one that was literally falling apart. H rushed the job to have it complete in time to be blessed by the Bisho who was in the Philippines for th meeting of the Asian bishops i Manila.

PHILIPPINES FIESTA MEAN NO SIESTA FOR MISSIONER

DINAS, Philippines — The tw Columban priests who care for som 65,000 souls in this parish on the sout coast of Mindingo island realize tha fiesta time here is no holiday for th missioner.

Every village in the 300-square-mi parish has its annual fiesta, at whic attendance is a "must" for the mi sioner. Attendance, dowever, ca mean a bit of work, as newly-arrive Fatner James Moynihan, S.S.C. learned recently at the fiesta in th village of Pitogo.

Early in the morning the your priest started with confessions, the

officiated at seven marriages. After the fiesta High Mass with sermon in the local dialect, he had 119 baptisms. Weary and worn, he had just packed his Mass kit and was ready to begin the trek home when baptism number 120 arrived.

Father Moynihan and his pastor, Father Thomas L. Murphy, former associate editor of The Far East, monthly issued by his society at St. Columbans, Nebr., have 100 villages like Pitogo and there are no roads, only mud trails.

MAIN PHILIPPINES SUGAR ISLAND HIT BY STRIKE FOR MORE PAY; JESUIT LABOR PRIEST IS LEADER

BACALOD, Philippines — The sweetest island in the Far East, sugar producing Negros island, turned sour when striking members of the Federation of Free Farmers, inspired by a Jesuit priest, walked off the fields.

Thousands of laborers from more than a score of huge suger plantations, called haciendas, abandoned their work in a demand for higher wages. Many of these laborers, known as sacadas, come over from neighboring Panay island for the seasonal work in the sugar cane fields.

Traditionally these sacades have been treated almost as slave labor, being paid in many instances less than a dollar a day, while the hacienderos, the "sugar barons" are among the most privileged in the Philippines. While some plantation owners have made honest exorts to give their sacadas a fair deal, these are in the minority.

Jose Mapa Gomez, president of the National Federation of Sugar Cane Planters, said there were indications that the strike, the first of its kind would spread throughout the island, involving over seventy plantations.

Father Hector Mauri, S.J., who is championing the cause of the workers, is an Italian Jesuit who studied labor relations in Canada for some years and became an assistant director of the Institute of Social Order in Manila. He has become associated with the Federation of Free Farmers, led in Negros by Attorney Jesus Ramos.

Soon after the strike began, some of the hard pressed sacadas, not understanding the ethics of striking, started to burn off the sugar cane in some of the plantations. The commander of the Philippine constabulary sent troops into the area in an effort to maintain order and to prevent further burnings.

Attorney Ramos immediately issued a statement on behalf of the Federation of Free Farmers saying that none of his men was known to be involved in the burnings.

Mr. Gomez, as the planters' representative, said it is impossible for the hacienderos to grant the workers' demands for a wage increase now because of the unporntable condition of the country's sugar industry. Statistics indicate, however, that the sugar industry is this country's leading dollar earner.

Philippine Labor Secretary Angel M. Castano sent an agent to Negros Island, about 200 miles south of Manila, to help the labor administration to effect an amicable settlement.

Some 200 hacienderos turned down the terms of the proposals offered by Father Mauri. Mr. Gomez said the priest's terms were all for the benefit of the workers and none for the benefit of the planters.

Because of the small wage paid the sacadas, many of these laborers find themselves in debt to the hacienderos who have food commissaries for their laborers. Sacadas who are in debt to a haciendero are prevented from leaving the plantation as long as the debt remains. Father Mauri has charged that this is "illegal detention" and contrary to the Philippine Constitution.

Father Mauri further claims that if a worker is forced to labor against his will to pay off his commissary debts, it is "involuntary servitude." The hacienderos said they would enter into a bargaining contract with the Federation of Free Farmers only if Father Mauri employs union funds to pay off the outstanding debts of the laborers.

The planters added that those sacadas who walked off the fields will not be allowed to work again because the "walkout" was illegal. Father Mauri denied its illegality, claiming that the strike was known to the Philippine Department of Labor.

The Philippine constabulary meanwhile maintained a 24-hour alert to prevent clashes between the workers and the armed guards of the hacienderos.

U.S. PASSIONIST PROVINCIAL VISITS PHILIPPINE MISSIONS

UNION CITY, N.J. — Father Ernest Welch, C.P. Provincial of the Passionists' Eastern U.S. Province of St. Paul of the Cross, has left here for the Philippines. He will visit the Passionist missions in the Province of Cotabato, and will conduct the annual spiritual retreat for the Passionist missioners working in that area.

The Passionists have been working in the Province of Cotabato since January, 1958, under Bishop Gerard Mongeau, O.M.I., Prelate Nullius of Cotabato. Father Welch, as Provincial, has already sent fifteen priests and one Brother to the Philippines.

PHILIPPINE WOMAN BUILDS UP LEGION OF MARY IN SPAIN

MANILA, Philippines — A pioneer Philippine Legion of Mary official has returned here after ten years' legion work in Spain. She is Pacita Santos who was president of the first legion Senatus in the Philippines.

Miss Santos found no legionaries in Spain when she arrived. During her ten years work more than 1,500 legionaries were enrolled in 152 praesidia.

Explaining her work she said: "I helped make the Spaniards see that the Faith they have given us Filipinos has been instrumental in enriching further the Faith in Spain through the introduction of the apostolate of the Legion of Mary."

TAIWAN

SOLE MISSIONER ON OFFSHORE ISLANDS UNDER RED ATTACK IS HONORED BY CHINA GOVERNMENT

TAIPEI, Taiwan — The sole Catholic missioner on the offshore islands

under bombardment from the Red China mainland has been decorated by the Chinese Nationalist government here.

Franciscan Father Bernard Druetto was awarded the "Brilliant Flower" medal.

Shortly after Chief of Staff Gen. Wong Shu-Min pinned the decoration on the bearded French missioner, Father Druetto rushed to the Taiwan airfield where a special Chinese Air Force Plane waited to fly him back to Quemoy. He had agreed to come to Taiwan only on that condition.

The citation read at the presentation of the decoration says in part:

"Father Druetto has contributed his untiring efforts to rescue work both to military and civilian personnel on Quemoy since Chinese Communists commenced heavy bombardment on August 23.

"His assistance in giving medical treatment to the sick and wounded has been a distinguished accomplishment."

PLANS COMPLETED FOR LARGEST MINOR SEMINARY ON TAIWAN

TAICHUNG, Taiwan — Plans have been completed here for a new minor seminary with a capacity of 120 students—the largest institution of its kind on Taiwan.

Construction of the building will be started early in 1959. The new seminary will be staffed by members of the Congregation of the Immaculate Heart of Mary (Scheut Fathers).

Father Albert Ban Lierde, C.I.C.M., assistant director of the Hua Ming Press, Catholic information service, has been designated as rector of the seminary.

CATHOLICS FORM 5 PER CENT OF STUDENTS IN THIRTEEN FORMOSAN UNIVERSITIES AND COLLEGES

TAIPEI, Taiwan — Catholics constitute almost 5 per cent on the student body enrolled at the thirteen institutions of higher learning in this archdiocese, it was revealed here.

This proportion is relatively high for Taiwan, whose 150,000 Catholics represent a mere 1.2 per cent of the total population of 10 million.

Figures provided by the new yearbook of the Taipei Archdiocesan Catholic Students' Association show that the organization's membership reached an all-time high in 1958.

The yearbook lists the names of 942 Catholic students—an increase of seventy over the previous year—who are members of the association's various branches at four universities and nine colleges located in the Archdiocese of Taipei.

It also lists the names of eighty-six Catholic laymen who are attached to the faculues of the archdiocese's institutions of higher learning.

The students' associations was founded in 1949 by Father Maurus Fang Hao with an initial membership of seventeen Catholics attending the only existing university—the National Taiwan University.

Under the guidance of Father Fang, himself a professor of history at Taiwan university, the association sponsors lectures by prominent Catho-

lic personalities, annual retreats, summer camps and religious discussion groups. It also awards grants to promising members, and provides assistance to sick or needy students.

PROFESSOR OF NORMAL UNIVERSITY, TAIWAN, INSTRUCTED AND BAPTIZED

TAIPEI, Taiwan — Professor Lei Kou-ting full professor of Comparative Education in the Taiwan Normal University and author of a textbook on Comparative Education, was baptized here recently by Father Albert R. O'Hara, S.J., who teaches in the Education Department of Normal University and the National Taiwan University.

This is the fourth member of the Faculty of the College of Education that Father O'Hara has instructed and baptized. Associate Professor Hsiung Kuang-I along with Instructor Chin Yu-chin was first baptized and instructed; next came Professor Kao and now Professor Lei who is the recognized authority on International Comparative Education in China.

About four years ago when Father O'Hara was asked to teach Sociology in the National Taiwan University, a student of his told her father, Dean T'ien of the College of Education of the Normal University of the professor. Dean T'ien had known Father O'Hara in Nanking where he had taught Sociology in the National Central University and immediately sent to ask Father O'Hara to teach Sociology in the College of Education part time.

This contact led to the instruction and baptism of the four members of the faculty; one more member is now under instruction.

VIETNAM

VIETNAM VICARIATE APOSTOLIC NEEDS SPECIAL HELP FOR EXTRAORDINARY HARVEST OF SOULS

QUI-NHON, Vietnam—In the early months of the present year there were 61,000 registered Catechumens in the Vicariate of Qui-Nhon, South Vietnam. So extraordinary is the convert movement here that the Vicar Apostolic Bishop Peter Pham-ngoc Chi, asks for prayers for the intention that the means of instructing the innumerable Cathechumens will be found.

Qui-Nhon is one of the seven Vicariates Apostolic of South Vietnam. Its length of about 300 miles stretches along the South China Sea. The total population is about 2,700,000 and Catholics numbered 112,000 prior to the convert movement that is now going on.

For ten years before the Geneva Agreement the region was occupied and ruled by Communists. This, no doubt, explains why the people abhor atheism and why they are turning to Catholicism now that the Communists have withdrawn to the north of the 17th Parallel.

Bishop Chi and his priests, fifteen of whom are very old, are overwhelmed with their task even with the aid of about thirty-five refugee priests from North Vietnam plus the help of Redemptorists, Sulpicians, Franciscans and Dominicans who, last summer, gave their service in the training of Catechists. Even seminarians were enlisted last summer.

Among Our Contributors . . .

REV. HARRY HAAS, a missioner in Chilaw, Ceylon, has just completed five years as chaplain of the Association of Indonesian Students in Europe, and two years as chaplain of Overseas Students Co-ordination Committee. * * * *REV. WILLIAM J. RICHARDSON, M.M.*, a missioner in Taichung, Taiwan, is the *Fides News Service* correspondent for Taiwan. * * * *REV. PAUL BRUNNER, S.J.*, a member of the Institute of Mission Apologetics, Manila, participated in the sixth International Meeting on Liturgical Studies recently held at Montserrat. * * * *REV. JOHANNES HOFINGER, S.J.*, is the director of the Institute of Mission Apologetics, Manila. * * * *REV. DOM BEDE GRIFFITHS, O.S.B.*, lives at Kurisumala Ashram at Permade, Kerala, India, where he founded a monastery in the Syro-Malankara Rite. * * * *REV. JEAN SEFFER, S.J.*, is a member of the Institute of Mission Apologetics in Manila.

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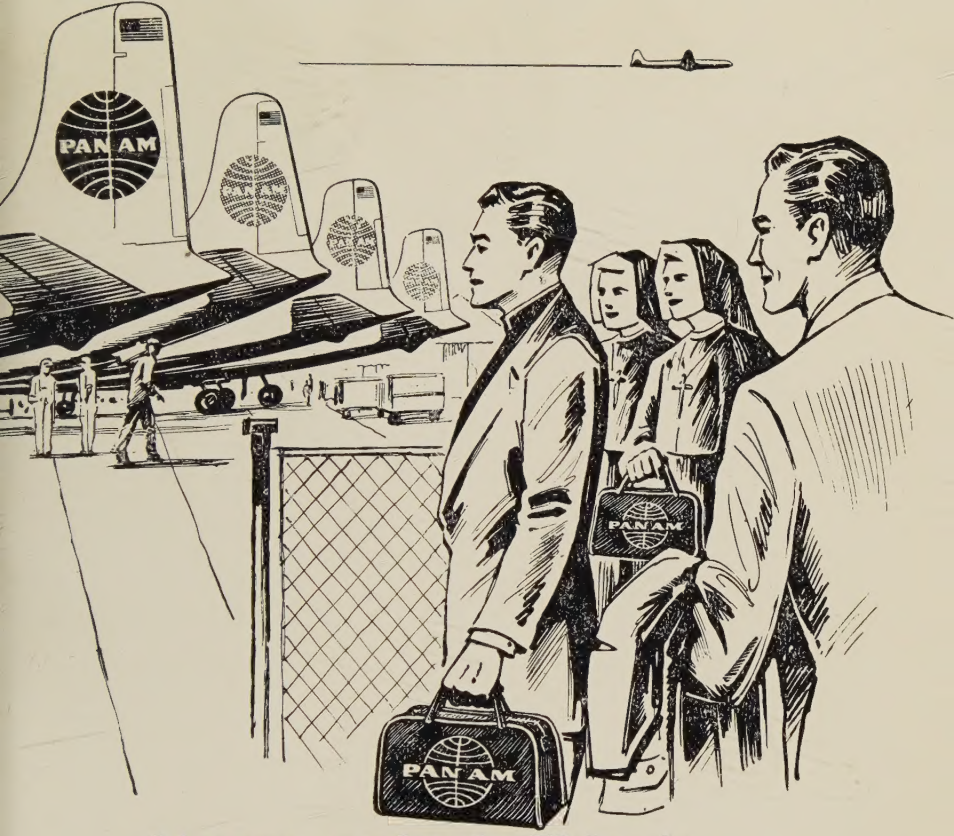

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